

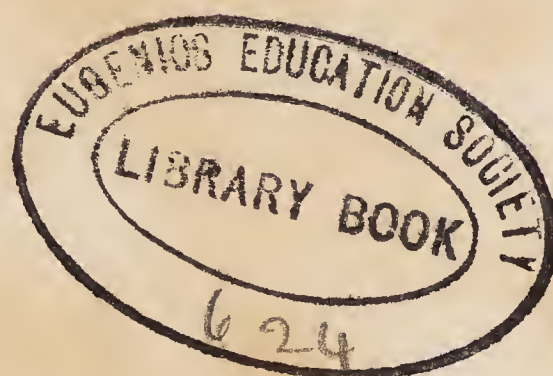


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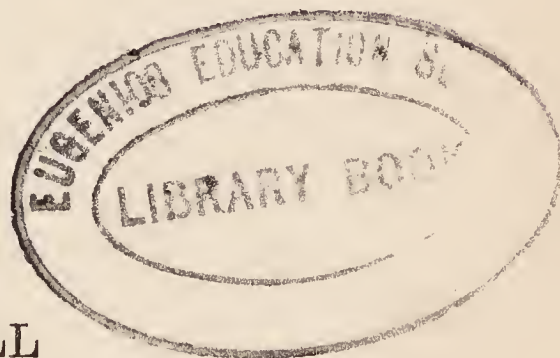
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THE CULTIVATION OF MAN

THE CULTIVATION OF MAN

ACCORDING TO THE TEACHINGS OF
COMMON-SENSE

BEING A TREATISE ON THE APPLICATION TO MAN OF
THE LAWS THAT HE APPLIES TO ALL
OTHER CREATURES



BY

CHARLES A. WITCHELL

AUTHOR OF "THE EVOLUTION OF BIRD-SONG," "CRIES AND CALLS OF
WILD-BIRDS," ETC.


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PREFACE

THE attainment of the most spotless purity possible to man, the realisation of his sweetest dreams of beauty in form and in mind, and the development of the noblest types of the human race, will never be accomplished by mere longings only. Nothing is gained by wishing, except the will to work in the right way—namely, the will to think and toil, and to associate facts in a firm base on which to rear a sound superstructure. Man did not gain his means of rapid locomotion by panting for wings, but by discovering and exercising the various natural laws, which he has now enlisted in his service. The snow-white lily is not of necessity grown on milky chalk, but on what it requires, however dissimilar to itself in colour or aroma; and the gardener who would refuse to handle those necessary substances gravely, earnestly, and intelligently would not be a successful cultivator. Man is but a flower; and if we would see him a noble plant, we must not fear to delve in the harsh and often unpleasant regions of human facts, bodily and mental. And, delving thus, we find evidence of what man has been, of what he is, and of what he may become. But, in making this investigation, and in arriving at these deductions, we must be guided by natural laws, and not be led aside by the hope of a miracle. I have ventured to frame an outline of such an investigation, and of its results.

When a person ventures to express opinions contrary to current notions, he is generally subjected to persecution; and if, owing to his mode of earning a livelihood, he be especially vulnerable in this respect, he may expect somewhat painful experiences, both for himself and for those dependent on him. But if he feel convinced that he is contending for what is true and good, he will bear all with fortitude, knowing, though life itself be threatened, that he has tried to help man to gain a greater knowledge of Nature's truths. And his children, when they shall have arrived at years of discretion, will rejoice that their father was bold to speak, and patient to suffer, for the eternal cause of right. And they, like him, may be strong to endure in silence.

This book is contrary to some current notions—contrary to the opinions of many whose goodwill I dearly value. It suggests that the cultivation of the human race, like that of any other species, should proceed on natural lines; that the stock from which the future members of the community are to be born should be carefully selected; that the strong should not be childless; and that defective children should be eliminated very early in life. But the argument is claimed to be founded on natural facts; and, if so, it may well be a sound one—in which case many of our currently accepted notions must be wrong.

I do not claim novelty for the ideas embodied in this book: some of them date back to Plato, or earlier; but I believe that the form in which they are here presented is not devoid of originality.

I have not produced such a work as this without counting the cost, in other matters as well as in money; but having, in my walk through life, experienced helpful

influences from time to time, I, in turn, send out my message to others, and, if it be one of truth, what matter even if it indirectly shorten by a moment or two that trivial finger-snap of years, that single wing-beat in the long swift flight of time, which, brief as it is, equals the utmost limit of one's natural life? Throughout creation variation has been a paramount incident in all advance; and yet the penalty for it is often evident in the animal world. In man that penalty is even imposed in the regions of mere thought. For this reason it has been for centuries (and still is) a matter of some peril to dare to think freely and independently, without fear or favour; and of greater risk to publish the thought. But it will not always be so.

CHARLES A. WITCHELL.

P.S.—The word “lawyer,” as used in the last paragraph of page 38, is intended to indicate a judge or a barrister; not a solicitor, whom, indeed, I should deem a typical business-man. There are personal reasons for this explanation. I also wish to say that nearly the whole of this book was written early in the year 1900.—C. A. W.

January, 1904.

PART I.

THE PHYSICAL CULTIVATION OF MAN

CHAPTER I.

ON THE IMPROVEMENT OF MAN GENERALLY

AMONG men, as among other animals, the improvement of types has mostly been due to the survival of the ones with the best chance of life—in fact, the best liver. These have been called the “fittest,” and the name is a good one. These fittest have brought into the world others who inherited or acquired by imitation the powers or methods which constituted the fitness of their parents; while the children of the “unfit” were less fit, and so died out. Back in the very dark ages which enshrouded the cradle of the human race this improvement by fitness was no doubt the chief factor in operation. The contest was, of course, generally one of mere brute strength. But it was something more, or we should have always been mere brutes and nothing else. A certain amount of mental qualification, therefore, was incidental to the strife. In those times the survival of one party to the conflict meant the practical extinction of the other party to it, so the hand of nature was assisted somewhat in its task of modelling the higher types.

But this crude or positive kind of improvement by survival was not the only one in operation ; in later times there was also improvement by mimicry or education. The Romans, we are told, having conquered the Britons, taught them various arts, and the conquered thus gained by conquest. But this could have occurred only under the sway of a comparatively advanced people ; in a ruder age the conquerors would have exterminated the conquered. In later times, however, many individuals and many peoples have reaped a rich harvest from defeat.

And this fact brings one to the consideration of the importance of teaching as a factor in evolution. It is no doubt a great factor ; but it is second to another, the preponderant factor of inheritance. Teaching relates both to physical and to mental matters, and in regard to them it is of more moment than unassisted inheritance ; but, even in the region of teaching, the influence of inheritance would be apparent (as it is) in all contests : that is, the children of very strong and clever people would with equal opportunities be found to excel the children of ordinary people in a mental contest. In physical matters, however, inheritance is obviously the more important. A class may by tuition attain a certain development of muscle, but the children of the strongest parents will be sure to excel ; and, in the matter of facial features, teaching must be subservient to inheritance. Also, in matters of temperament, the parental taint or influence must be ever present, though perhaps obscured or rendered latent by education.

Before going further it may be well to clear the ground on which we stand, in order to see exactly where we are. The ground from which we review the matter

is the solid ground of fact, whether understood or not. No fancies, no hope, no fear, must obscure our sight. We must look only to hard, merciless facts. We need not be troubled with the question whether or not any other factor than natural law has operated upon the destinies of the human race: we know that in the present age natural laws appear to be supreme, though some of them are not understood: that which is fully constituted for a certain purpose in accordance with those laws performs its functions unerringly; that which is not in accord with them fails. The future of the human race, therefore, will be determined by natural law. In the following chapters some effort is made to indicate the lines on which man should be cultivated in order to take the fullest advantage of the natural laws governing his being.

CHAPTER II.

THE PAST CULTIVATION OF MAN

TURNING back the pages of human history in search of a record of cultivation, one finds practically nothing of the kind. While all the animals and plants subject to man's dominion have been cultivated with the utmost care and diligence, man himself has remained practically a wildling, chance sown, chance reared, chance killed. From time immemorial civilised man has most carefully selected the animals and plants from which his future stock of the kind were to be derived; the cream of the stock have been chosen and tended and nurtured for the hope of their future progeny; but his own species has been recruited from the very scum of the earth, and in modern times he has not moved one step forward to stay the torrent of depraved humanity.¹ He might have done so had he not thought that all had equal expectations of a future life. Looking fearfully into the dim vistas of the spiritual future, he has allowed the present to degenerate the world. He has not been slow to strike when his cattle needed the eliminating weapon of the stern yet capable herdsman; yet he has been afraid to say that his fellow-men—aye, he himself—should equally bow the neck to the

¹ The Chinese, indeed, seem to have proceeded in this direction so far as to remove defective children, but the possible benefit derived from this course must have been discounted by the gross corruption of the adults.

necessities of the race. So man has passed down the vistas of creation, only improving himself by an occasional bloody conflict, which released from the oppressive restrictions of spiritual terrors and permitted the elimination of the unfit among human enemies, even as among cattle.

Before he had an idea of spiritual terrors man was, of course, a mere brute, and his development was naturally slow like that of a brute. He fed and fought, and brought into the world offspring resembling himself; but his existence was so beset by enemies that he had great difficulty in obtaining enough food, greater trouble in rearing his progeny, and hardly any of that secure leisure which is a necessity for abstract thought. Being among brutes, he had to be a brute; or, rather, he could not safely develop the attributes of any other creature, except in so far as they enabled him to conquer his rivals or neighbours. It is quite probable that if primitive man had been captured by an intelligent species, and his potentialities had been fully exercised, his progress on the path of mental development would have been much more rapid. But he was not so captured; his powers were not exercised more than the exigencies of existence required, and he remained practically a brute.

But even in the deep shadows of those early ages may be traced faint signs of that specialisation which embodies in one word the whole story of human development—past, present, and future. It was but a low form of specialisation, perhaps, merely that of the nest, the division of labour between the sexes; but it was a foundation on which art, science, and skill of all kinds have been based, for they all require specialised

labour, and the first of the kind was incidental to domestic life.

At a comparatively late period in human history brain power must have become a dominant factor in determining the victory in love and war. The powers of reproduction then began to be exercised to their full extent, but only in the case of the chiefs and those whom these preferred. Even with that limitation, however, it must have been of great importance in the spread and increase of certain of the victorious types. It may have been the originator of the special types which have prevailed.

But meanwhile specialisation was ever spreading more and more, and continually claiming to control an increasing number of beings. This was, of course, not an incident peculiar to man, for it is found prominent in many other species; in the ants, for instance, in whose communities special labours or duties are associated with certain physical forms. Among men, as each new art was developed, a further specialised form of labour was undertaken as being incidental to it. There was a special occupation of war, so men of war became a common feature of life. Makers of weapons toiled only with their stones and flints. The care of the children was in the hands of the women. And the legends were recited by the aged.

It was, of course, soon apparent that specialisation had many definite advantages; and the tendency would always have been for this order of things to be developed more and more. The influence which it exercised on the affairs of man had special opportunity in the case of the young. These were the future people, and they were practically made by those to

whom the care of them was entrusted. It is quite possible that the trainers of the young exercised a more potent influence over human destinies than did even those who had controlled the training of the strong men exercised only in the arts of war.

In reviewing the past in this way, it may seem that too little importance has been attached to the effects of polygamy in altering the types of man. But it must be remembered that, although in countries where polygamy was practised some of the most powerful and able people left large families, yet the possible benefit to the race from this source was often nullified by the wholesale destruction of the immediate descendants of a chief which sometimes ensued on his decease; and, in addition, the potentate often became at last a very gross and lazy person, whose offspring would be by nature bestial rather than clever, and vicious rather than enterprising. If the ruler were really a vigorous person, the chances were that he was too much occupied with his own quarrels, or with those of his master, to give much attention to domestic matters. At the same time, it is worthy of remark that some of the strongest, cleverest, and bravest of peoples have been polygamists. The Saracens, Moors, Turks, and Arabs, whatever their vices may have been, have provided instances of such races; and their modern descendants have not lost some of the finer of these characteristics, however deficient they may be in regard to others.

But, whatever may have been the effect of human conventions in regard to the development of man, one great cultivator has been ceaselessly at work modelling the types, and that is Nature. It is she who, by rough environments, has strengthened the limbs and

given courage to the heart and industry to the head. With the lash of the icy blast has she driven the northern nations along the road to conquest. With the grip of hunger has she punished, and with the horn of plenty has she rewarded. With necessity has she strengthened the arm of the mountaineer, and made him to be feared in the fertile plains. We see what she has done in the past: can we help her to do yet more in the future? Dare we oppose her?

CHAPTER III.

THE PRESENT CULTIVATION OF MAN

1.—Cultivation of the Young.

IN primitive conditions of social life, and perforce in the earliest historical times, the care of the young and their education were part of the duties fulfilled by the parents ; but when the cultivation of certain arts began to be specialised, it must soon have become necessary to specialise also the training of the young, which was therefore entrusted to persons who devoted themselves almost exclusively to the subject, and taught a number of pupils at the same time. And it is quite obvious that, if the training of the young be at all elaborate, it must be specialised in the care of a few people, instead of being a general task undertaken so far as is possible by all parents. The office of parent has for the time being to be filled by a foster-parent, though he be such for only a few hours daily ; and the children, when under his control, are busily increasing their store of knowledge, which is therefore in a measure bounded by the wishes of the master, and must tend to be more restricted to common types than it would be if controlled by a large number of tutors. The hired tutors are, of course, specialists ; but this only means that their specialisations are imposed upon a large number of pupils, many of

whom may be quite unsuited to acquire them. Each child has to learn what he is told to learn; his particular preferences in study must not be mentioned, though he might, if opportunity offered, follow them with great success.¹ This suppression of individuality is, of course, in a great measure necessary for the carrying on of our schools as at present constituted; but let us remember that it is in direct conflict with the teachings of nature. These suggest the idea of allowing the young to follow up their natural preferences in studying, so that the love of what is advantageous to the individual may be vindicated by the survival of that individual, and the disordered longing may result in the removal of harmful or unnecessary types. It is not suggested that the teachings of nature should be followed without modification. At the same time, they are worthy of consideration.

The chief point to which I wish now to draw attention is the relative importance of the influence of the foster-parents, the tutors, in comparison with the influence of the parents. We are accustomed to hear much of the influence of the home; but school is more powerful in moulding character, especially the boarding-school. For children early perceive that their parents are not infallible in lore, nor unimpeachable in manners (except in the case of the really well-bred). And the bond of love between parent and child—popularly supposed to be so

¹ On the day when this page was written I read an account of the life of our late chief musician, which illustrates this argument. He was, it might be said, born in an orchestra. At the age of eight years he had already written an excellent anthem. Had he been driven to a common school, to acquire common methods, he could not have done this.

powerful—is very generally non-existent or of feeble effect. And in the case of the most devoted parents, say, of the middle or upper classes, what proportion of the time naturally available for the exercise of that love is devoted to that object? A very small proportion.

To begin at the commencement of the relationship: the infant, that is supposed to unconsciously imbibe maternal virtues with its milk, in many cases gets no milk of that kind, but is either put to the breast of a hireling or is fed on artificial food. Instead of occupying the position natural to all infant mammals, beside the dam, it is placed in a lonely cot. It is fed, clothed, washed, and caressed by paid servants. This sort of thing may be very beneficial to the child; but what I want to emphasise is the fact that, even in the earliest stage of childhood, a great proportion of our offspring are not within the reach of parental influence. The mother is an invalid in bed; the father is engaged all day at his business or his pleasure.

So soon as the little one shows a glimmer of intelligence, it is placed under the control of a nursery governess, who in many cases is with it day and night. The mother is now busy with her social interests; and the father, as usual, is absent all day, and only sees the child for a few minutes occasionally. When able to talk intelligently, the child may see more of its mother; but it will be in the charge of others for hours daily.

Later on, the school or the governess or private tutor has control of the little one, which sees its parents at breakfast, and, perhaps, at lunch, and not much at other times. And what are the moral

advantages of that interrupted companionship? Judging by what one sees of the way in which every day husbands and wives behave towards each other, these advantages are not great. For children are naturally keen and receptive observers, and, if they often fail to understand the full meaning of words, they never fail to perceive the animus which inspires them. A superficial veneer of manner does not deceive them, and they will read more in an unkind look than a long polite conversation can obscure. They are thus able to accurately diagnose the sentiments which the parents entertain for each other; and it would seem that often these sentiments are not so affectionate as to exert a beneficial influence on the children. In fact, the ideals suggested by a judicious school teacher are more ennobling than the realities displayed by the parents. In the case of a quarrel, for instance, the teacher talks nicely to the disputants, and so works on their better feelings that they at last embrace or shake hands cordially, according to their age and sex. But how many children see their parents kiss affectionately after a tiff? Is not such an incident a rare one?

In regard to those other questions of morals which are supposed to be especially within the parental jurisdiction, it seems doubtful, judging by results, whether this trust is fulfilled by parents more conscientiously than by paid teachers. Without attempting to decide upon the comparative advantages of home training and school training, we may notice that neither has been acclaimed superior to the other; but it may perhaps be accepted as a general rule that the schoolmaster is obeyed more certainly than the parent.

The mind of the child is what is especially committed

to the care of his teacher, who trains it according to his own particular whim, and gives it his own tone and style of thought. This fact is commonly taken advantage of by people who have suddenly acquired means, and desire to give their children an education superior to their own, and, with that object in view, obtain the services of cultured tutors. The wish is gratified, and the young people grow up with ideas different from those of their parents, and with different modes of expressing themselves. Are those children as truly the offspring of their parents as though they had been educated at the same social level? Had the children always been with their parents, the defects of the old people would have been repeated by the young folk. The young would have been the counterparts of the old. Now they are not. They are counterparts of the trainers.

Take away the mind of a child, and what is left?

Yet this essential property, the mind, is what is habitually withdrawn from the keeping of those who created it, and entrusted to hirelings—strangers who are paid for what they do, and often for what they omit to do.

Parents do not share the labours of their children at school, neither have they any part in the sports enjoyed in the holidays, though they may sometimes be interested spectators, or possibly assist occasionally. At both periods, also, the boys and girls have the private interests of particular friendships, of which the parents may know but a little. Thus the young people, at home or at school, are subjected to several influences which may be considered to be as powerful even as that of the parents. And when they leave school, the strength of the filial bond is likely to

diminish rather than increase. The young people have more and more their personal interests to attend to, and the chances are that one or more of these will not be in accord with the wishes of the parents, and that friction will result.

It would seem, therefore, that home influence is not so powerful a factor in sustaining national character as some of us seem to suppose, and that the actual influence of parents is, in the middle and upper classes, supplanted to a considerable extent by that of other persons.

2.—Cultivation by Marriage.

From the time of early antiquity the bulk of the population have been offspring of the marriage union or its equivalents; and now only a small proportion are born out of wedlock. Wedlock may for the present purpose be deemed to mean the permanent lawful union of one man with one or more women. In some countries a man may have more than one wife, and, where barbarous conditions prevail, he may sometimes easily exchange one wife for another; but these exceptions serve only to emphasise the fact that people are now generally the offspring of single and permanent unions. It is of course known that a certain proportion of children, even in the most moral nations, are the result of illicit connections; yet these are never recognised as having equal claims with their legitimate brothers and sisters. They, with their parents, suffer the penalties which society imposes for a course of action of which it disapproves. In Britain the proportion of these unfortunates to the population hardly ever attains so great a magnitude as fourteen per cent.,

even in the most immoral towns or rural districts; and this fact has a sinister significance when one remembers what a vast number of people are not only immoral, but maintained by immorality. I do not wish to shock the reader by giving statistics on this point; for the figures are a revelation, and the public likes not to let some of its actual circumstances be known to the public, lest those who are shocked by the recital make further inquiries, and so lose some of their cherished ideals. And one of such ideals which would suffer is that of matrimony—an ideal which, it is clear, is but rarely realised. So one half of the world blindfolds the other with the veil of propriety.

Marriage being the accredited bond of union between the sexes, it follows that the numbers of the race are recruited by the product of that union; in fact, the married are the great progenitors of the human family. This being so, it behoves mankind to ensure that those to whom this vital responsibility is committed shall be worthy of it. One qualification, indeed, has for a long time been carefully ascertained by those who have the power to exercise any control over such unions—namely, that of property. Other matters, however, have been left (as the blasphemy has it) “in higher hands.” So it has come to be considered as a natural event for some repulsive weakling, who happens to be wealthy, to take in marriage the hand of some “daughter of the gods, divinely fair.” The world has its laws as to the pollution of rivers; but the tide of human life may be polluted at will by the rich and the poor alike, and none says them nay. The fashionable papers, which might be thought to be in the van of human progress, chronicle weddings and “engagements,” partly with reference to the family

history of the contracting parties, and also with expressed relation to their fortunes ; and, in the mind of the average reader, the latter qualification is the more important. The papers never give the ages of those persons ; they make no allusion to physical infirmities, actual or potential ; they pass over these mere personal matters. Yet that great matrimonial agent, Nature, does not forget them. She acts in accordance with them, and the world has to bear the penalty—if penalty there be.

A man can only be sent out of the world by the consent of properly-constituted authorities, who have been carefully selected for the office ; but people may lawfully be brought into it by anyone who has that licence which is so fatally easy to obtain.

The natural factor of supreme importance in regard to marriage is the mutual love of the parties. In the case of the higher types of animals, this is generally an obvious incident ; but in the case of man it is plain that love is too often a make-believe carnality flavoured with avarice. Is it from unions of this kind that the happiest conditions for embryonic development are likely to be derived ? What can be the effect on the organisation of the child a woman is going to bear when she loathes its father, yet is his prisoner ? Is that future man or woman likely to be as soundly constituted as though the union were the product of happy love ?

The cultivation of man, as carried on in the modern marriage-market, would no doubt have given more serious results but for that blessed conservatism of the female nature which perpetually relates her to earlier forms of life, and thus indirectly revives in her instincts the pure fount of a love which looks with truth

through the curtain of the eye, speaks a volume in a sigh, and stirs the pulses with unselfish passion, but which has not yet defiled itself with the lust of gold. The niggard who has done nothing but hinder the circulation of his wealth—even as he has starved the natural energies of his blood—has often been amazed that a child of his should display a total lack of appreciation of the true values of his properties as compared with her love, and throw herself away on some penniless fellow.

He forgets that he bought her mother. He never knew, in those early years of their married life when he was scheming so deeply to save, how greatly she despised him. And similarly, when the child was being educated liberally, he never saw that he was sowing the seeds of future disappointment. While the mind was being stored with the treasures of art, the body developed naturally. While he was whispering into the dutiful ear his theme of success, that promised himself the reflected glories of an advantageous match, Nature was writing on the heart of the pupil the creed of love; and, in the later strife betwixt head and heart, the woman heart won. His calculations did not sufficiently take into account the influence of the common mother who has her own ideas of what is a suitable match for her daughters, and imparts her own advice with no uncertain voice. And if that advice be scorned, she who sometimes seems so kind invariably reveals herself as very severe, relentless in anger, exacting the full penalty, even to the last pang of regret or the last drop of blood.

And how does Nature speak of marriage? She says that the union should be a physical, mental, and sentimental one (but not a mawkish, extravagant

absurdity)—a union of two persons who love each other for their nobility of character, their charm of form, their own love, not for their cash. Nature says that those who sincerely love according to her principles shall have her reward, not, perhaps, exactly the reward they picture to themselves, but what she will bestow. And a part of this reward is the happiness incidental to rearing the children of the loved one. Nay, it is seen in the physical condition of those children. And the penalties, also, are often written in flesh and blood; or how is it that so many strong, well-formed women bring into the world defective children? How is it that the rich man's wife, with every opportunity for supplying the physical requirements of her condition, is often unable to fulfil her functions with the success of the gardener's wife, who has need of a score of comforts beyond her means—unless it be that the nerve-centres of the one are weakened and disordered by regret, jealousy, possibly despair, while the other's heart is for ever strengthened by the consciousness of sincere affection?

The blessing or the curse of this relationship is not limited to the parties immediately concerned. We all of us contribute to the general tone of human thought—some but a little, some very much; but each one is a source of influence, a lamp shining on the dull twilight of human existence, or a voice adding its own music to the human symphony; and if that lamp be clouded, if the voice be raucous, he who fails is not the only one who suffers, nor is the trouble limited to the period of his existence; but as the effects of darkness are visible after light has come, and as the thunder echoes after the lightning is dead, so the

influence of that dull lamp and discordant voice outlives its source—and the world suffers.

There is nothing new in this doctrine ; it is merely a natural fact, older than the hills. What one would like to know is : when will man act on this fact to the best of his own advantage ? When he does he will take precautions to ensure the least possible risk of misfortune to the human race from the legal union of the sexes. At present no such precaution is taken, at least in civilised communities, though in certain barbarous races, as recently among the Zulus, marriage is only the privilege of those who attain to middle age. In other savage tribes a man has to prove the possession of strength and courage before he is allowed to choose a mate.

It is curious, also, that while the lack of ability to become a parent has been, even in civilised countries, a valid excuse for breaking the conjugal relation, the probability of the exercise of that ability producing a defective result has never been authoritatively recognised. Yet, from the public point of view, the latter misfortune is far heavier than the former. It is, of course, difficult to determine, but, when actual experiment can be quoted on the point, the risk would seem to be one which ought to be noticed. When a woman has brought into the world one or two children with some shocking defect, such as blindness, madness, constitutional disease, etc., ought not the State to say to her : “ You shall not impose any further risk on us, nor on our children ; henceforth shall you be barren ” ?

And ought not that woman, without the law speaking, to impose the same restriction upon herself ? Further, in the case of those who have never tested

their powers in this direction, but who know themselves to be lacking in others, ought not the same conclusion to be reached? Yet it practically never is.

And what of the marriage-market in the city slums and village styes? Who takes note of the probabilities there? The law is watchful enough to protect certain interests—personal safety, personal property, public morality—but it turns a sightless, stony eye on the dens where spoilers of these interests are brought into being with almost the certainty of articles made by a machine. The law is now bestirring itself to ensure that people shall not live in unhealthy houses; but what sort of house is fit to be the home of the heir of ten generations of criminals, the ultimate penalty for centuries of the foulest passions? These are the “submerged tenth.” Yes, submerged indeed, but bringing forth their spawn in the slime, like the toads and frogs in the foul roadside ditch. And the world welcomes their offspring; nay, their little ones are necessary for the maintenance of the race. Only a certain proportion of the members of the middle and upper classes marry; the remainder are childless, healthy, strong, and clever though they may be. The world has need of their children; yet they have none. Why? Simply because they are too poor, say they; or because they have their art or profession or study to pursue; or because someone by whom they would have wished to have children is mated to another. So their great potentialities lie dormant; and time gradually brings these to a fruitless end. Meanwhile, from the steamy dens of the city, from the single country rooms where families are born and live and die, there issues a long procession, ceaseless and undiminished either by want or war or disease. And

when a gap occurs in the ranks of those of less vile origin, the crowd surges towards it, and one of the most active seizes the vacant chair and takes up the fallen pen. It is well if he can worthily fill the gap. But it would be better if a noble family history testified to the improbability of his ever breaking away from the straight path and plunging to those depths where his ancestors wallowed.

3.—Cultivation by Wealth.

It may at first thought seem paradoxical to allude to wealth as though it were an active factor affecting the future of man, instead of being a passive instrument in his hands; yet wealth, being, under normal conditions, the equivalent of power and ability to do, or have done, aught that man can do, is to all intents and purposes an active agent, since it gives effect to the activity of others. No better illustration of the power of money in the cultivation of people at the present day can be found than that of a family which rises rapidly up the ladder of financial success at the time when the children are being educated. The history of the parent's commercial success is written in the qualifications of the children, the younger of whom will clearly indicate a superior training to that of their elder brothers and sisters. In the average case of a family man this is as certain an incident of making money as is the converse case of a loss of wealth indirectly spoiling the manners of the loser's children. And similarly, if young people who have been educated expensively, but who are poor, marry and have a family, they may rest assured that, however diligently they labour to impart good manners to the little ones, the influence of the poor surroundings and

poor friends will assuredly spoil much of their work, and their children will certainly be their social inferiors. The good breeding of the parents will not be wholly lost; some sense of repose in manner or of kindly thought will remain to indicate the family history, but nothing more; and the parents, if setting too high a value on that polish of manner which is of so slight worth as compared with strength of character, may be grievously disappointed.

The first operation of abundant wealth is to end strenuous effort, feverish anxiety, and servility, neither of which is an incident of independence. Wealth naturally induces an easy condition of body and mind; and the fact is so well recognised that a poor man, seeking to seem rich, at once attempts to assume an appearance of these characteristics, and generally fails to do so. The long struggle for the necessities of life, protracted through many generations, has left its mark in his eager, hasty speech, his quick and jerky walk, his greedy eyes. It quickens his appetite at dinner, but does not sharpen his appreciation of the chance to say an agreeable word or to do a polite action. There were times when he or his ancestors were in a sheer brutal strife for food; and the record of that time is yet with him. Often did success favour him or them when another, less strong or less assertive of himself, was shouldered aside. And the sign of that history may still be traced.

For a definition of wealth, we may say that it is all property over and above that which is required for the necessities of life. The necessities of life, again, require describing, for they are a somewhat indefinite quantity, variable with the individual. I only mean by them those things which are naturally necessary

for the carrying on of human life. There are many things which are very convenient but not absolute necessities, and these are the most legitimate objects to which wealth can be applied: such as, for instance, education at school, refinements of food and clothing, and arts and sciences, which enhance the enjoyment of existence.

It is curious that Nature herself provides the basis for the creation of wealth, for the natural harvest-time in the different regions of the earth produces a redundancy of food and stuffs, which are, therefore, stored and otherwise cared for, and thus constitute a fund of property or wealth, with resulting leisure and ease for the owners. And to that leisure we owe everything that has raised us above the brute. Had we had always to toil as hardly as, say, a titmouse, or a fish in a stream, we should have always been mere seekers of food or wrigglers in the medium in which we lived. But we found means to secure for ourselves periods when we need not be engaged in the providing of necessities, and then we began to turn our attention to things that were useless so far as our natural necessities were concerned, but which developed our brains, and helped us to gain powers of thought and action which ultimately proved of the utmost value to man in his conquest of the world.

And the same law whose operation has done so much for us in the past is still active. All the arts of modern life are dependent on the sustenance of the artists from another source. Someone is tilling the ground for them, weaving and washing for them; for them the miner braves the horrors of the mine, and the sailor the perils of the sea. And the great majority of us are all followers of some art or science,

though it be but the art of laying a table, or the science of persuading people that certain things, of which they have no natural need, are necessary for their happiness.

Property, then, has given us leisure, and leisure refinement; but the influence of property has not been altogether beneficial. It has brought to pass an extraordinary elaboration of our environment, so that a vast proportion of our time is occupied in labours that have no result in the production of necessities, nor in the exercise of any necessary art. The blacking of a grate, for instance, may be taken as an example of a piece of unnecessary work to which we devote our time and energy, with resulting loss. It represents one of the minor arts in the practice of which people are often engaged, without real benefit to themselves or anyone else.

Property has bred fashion, and fashion, the fetish of owners of much property, has proved itself to be an exacting god. It has imposed such a tale of labours that its slaves can hardly find life worth living at all. And yet they may be in the enjoyment of a substantial income, enough to ensure themselves, and five times their number, every necessary for existence and the enjoyment of nature's gifts. A man has, say, an income of two hundred pounds per annum (a very small income for one in the middle or upper classes), and it is enough to buy him abundance of the necessities of life. But on what does he spend it? First, on expensive rooms; then costly clothes; then unwholesome and unnecessary food and drink; lastly, on various forms of entertainment. The result is that the man considers himself to be very poor indeed. And that is how property has cultivated us.

If he has a thousand a year, the same incidents occur, on a proportionately increased scale. A horse comes on the scene; a carriage and groom; several servants in the background; a large conservatory; and so on. The man, who might be a very Croesus, is poor enough. It is true he is the head of his household; but what of that? His friends have the same or greater luxuries; he cannot do with less; as it is, he can hardly "make both ends meet"; he and his wife scheme and strive and worry and pinch to keep the place up. So he, also, is "cultivated."

And there is another phase of the influence of property—one that did not escape the notice of a certain wise man, who attributed to the love of it the origin of all evil. He did not say that property was in itself harmful. Nor is it; but the wish for it, and the misuse of it, have had a great effect on man. If property has been the parent of nearly all our virtues and accomplishments, it has also been the originator of nearly all our vices. It drives its slaves from day to day and cheats them out of happy years, or it makes them mad and base and an offence to all right thought.

So far, we have noticed property as an educational factor; but it has influence as a direct cultivator, a selector of the fit for domestic life, and a caster-out of the unfit. Those who have the possession of plenty of it can, on the average, secure for their offspring the surest chance of life; while the poor have to undertake the greatest risks, with consequent loss of life. Therefore, man for man, the rich have tended to survive (so long as they were rich), and the poor to become extinct (so long as they remained poor). If the acquirement of riches were an incident of only the highest mental and physical powers, none could regret

the jurisdiction of property in selecting the future progenitors of the race ; but the fact is that, in very many cases, riches are not the result of the higher virtues, but of the lower vices, and so help to degenerate man as well as to raise him. There is nothing to show that either in regard to the past or the future would this opinion be unsound.

The fundamental fact to be borne in mind is that the selection of the sexes is naturally determined by influences quite foreign to the notion of commercial property. Human nature cannot change in a moment the inheritance of a million generations for the tinsel of a gilded gown. Nature will not alter her laws to gratify the ambition of a purblind clasper of a golden image which is destined to drown him in a depth of human execration. She has said in no uncertain word what is the selector of mates for man and woman : and that word is a sigh. She has constituted an assessor of the suitors' wealth : and that assessor is a blush on a maiden's cheek. She has given a decision that shall not be shaken by human anger nor enfeebled by time : and she gave it, not in words, but in another mode of assent—the love-glance of innocent eyes. And while the years roll on, and the misers and the ambitious schemers plot commercial alliances for helpless young people, and often perpetrate the infamies designed, the great match-maker will still be busy ; and the great revenger will still sit in judgment ; and many a couple will receive the compensation for daring to love truly ; and many an offence will be punished in the next generation, while the grass grows long and the lying stones crumble above the bones of the real offenders—nature's criminals.

The supremacy of the monetary qualification for matrimony is practically admitted in every walk in life. What father—be he parson, doctor, lawyer, soldier, or what not—asked for his daughter's hand, does not accord a leading place in the ensuing catechism to some such question as this: Are you able to support my daughter in the social position to which she has been accustomed? He does not commence with the physical history of the suitor and his ancestors—he does not impose a medical examination, though these matters have to do with the possible future fate of his own flesh and blood. It is of no importance whether his daughter may bring into the world a team of born drunkards, or a succession of horrors with the taint of worse disease in their blood. He does not seek to prove the sincerity of the alleged bond of affection; but he wants to know whether the girl will continue to have her horse, or maid, or share of a horse or maid, as heretofore. And if the young man has not the means to provide the same comforts of this kind as have been the portion of the girl, he is regarded as a kind of scoundrel, and is shown to the doorway. But some Caliban with the palace of a king, the face of an ape, and the heart of a wild beast gets very different treatment. With him, sentimental considerations are not dwelt upon. The future assured social position of the girl is brought into the conversation in such a way as to cover this omission, and finally the father tells the buyer of the only white slave now to be had that no doubt the girl's good judgment will lead her to view the matter in a proper light, and that congratulations may be tendered shortly.

Then the kind father seeks his daughter, and paints

for her mental vision the advantages of the proposed union—all but one. He never blasphemes the sacred name of love so far as to openly try to make believe that she thinks the monster an Adonis, or that he ever will be. The worldly, practical advantages are dwelt on.

And when the story is over and the girl has to take one of two steps, to become worse than a slave or to mortally offend her father, shall we wonder if at that time a third path opens before her, leading to a secret altar, a mystic dread altar, where only one last sacrifice can be made, and that one—the casting off of a life that has become hateful for the sake of a love that has been told to die? Perhaps it is not done suddenly, for that would set busy tongues wagging; but when the will is there the way is not difficult, though it may not lead down a very steep path. So it sometimes happens that a fair young girl, who had seemed always in the very bloom of health, is announced to be stricken with some dire malady, and passes quickly into that silent land to which we are all travelling, and the bells peal and the organ wails, and the incident passes into the sad history of the place. Only in that father's mind has Nature written a suspicion of an underlying cause of the trouble. And afar, some young fellow sitting by the prospector's fire in the woods is strangely lost in thought while his companions are revelling around; and he, too, has found an altar where he may burn pure incense, unknown to any but himself.

Let us thank God for them—these people who scorn to befoul with the lust of gold the love of man and woman; let us be glad that there are men who will dare to speak and ask girls to work with them,

and, if needs be, to die with them, all for love; and that there are girls who can love well enough to die rather than submit to the double outrage of mercenary marriage.

For of these people, under fortunate conditions, there might be born noble and heroic beings. But what sort of monsters can be expected from writhing and squirming hate and misery? And what sort of love will the parents bear to such offspring? And, without love, the little ones will assuredly become rather lower than the animals, and but little higher than the devil.

No writer has yet dared to describe the full martyrdom of one of the victims of the influence of property in the woman's world of love. It would be too horrible. This is one of the subjects people gloss over with glib phrases. It is like the poor excuses proposed for the barbarity of withholding our dead from the claims of Nature, and sealing them down in a narrow bed, to grow corrupt, when the cleansing fires of the crematorium would help to pay the debt to earth more speedily. And as, in the latter case, Nature has her penalty, inflicted by the artificially developed germs of disease, so in the former also, the germs of bad will and bad feeling, sown in the tortures of abasement, will bear fruit, poisoning the coming years.

We have become so used to the influence of property in these matters that few of us are free from the taint of it, and some are its slaves. This is, no doubt, largely due to the fact that culture is as much the product of money as is luxury itself. A kind face and courteous bearing imply the absence of the fierce competition incidental to narrow means. For, when

life is in danger from want of food, as in the case of the danger from fire, the kinder instincts are overcome by the desire for life itself, and courtesy and calm are supplanted by strife and ferocity. This has often happened in the case of cultured people, as in that of the poor and rude.

The explorer of arctic regions, with all the advantages of scientific lore and a comprehensive view of man's position in the universe, has needed but the sting of hunger to transform him into a cannibal. Polished gentlemen of the courts of Europe, gathered with their ladies in the name of charity, needed but the cry of fire to change them into ferocious beasts, striking down the weak and helpless, so that they themselves might save that life which, in a few short years, must have been required of them at the call of Nature. These are recent historical facts, and they prove how thin is the veneer of courtesy and good breeding which even the most cultured of us attain. Therefore, a seeming genuine, kindly bearing is the more naturally associated, in the minds of the vulgar, with the possession of a sound bank-account.

One of the great problems of the age is the development of kindness and courtesy without the possession of riches. The Socialists and Communists think that they have found a means to gain this end; but their schemes have not yet been tested fully, and, when tested, have often failed. At present, the man most devoted to the love of gold gains all things, though he may be a scoundrel still. His emotions may be chiefly greed, avarice, selfishness, yet, if he be skilled in his business, he may command all things; while a nobler man, whose passions are not selfish, if poor, has no reward, may never be able to marry, and carries with

him into the silence of the grave the sweet voice of a charity with which he brightened the world. It is true that he has the pleasure of knowing that he is making the world a pleasanter place to live in—the luxury of doing good. And the cynic may say that this is reward enough, though when he is saying it he does but condemn himself.

Money, a very useful means of barter, must necessarily confer on its possessors the power to obtain those things which may be bartered; and none need quarrel with this fact. But when money is allowed to determine the future physical development of the human race by the selection of prospective parents, it is time for people to ask whether the factor is worthy of the responsibilities it has usurped. For money is not won only by virtue or honesty or skill or bravery. It is not conferred on all those who do good work for the benefit of men. There are many who toil without remission, exercising care and intelligence and considerable skill, and who yet gain but a little of money. And there are those who toil but a little, and that intermittently, without benefit to mankind, such as betting-men, gamblers, and scoundrels generally, and who yet often obtain possession of a good deal of wealth. Compare, for instance, a gambling stockbroker and his clerk. The former has certainly some enterprise and some skill and audacity, but he does not care whether he ruins himself or a thousand others; so he plunges here and staggers there, and yet, as much by luck as by ability, and sometimes by sheer fraud, he may make a large sum of money. Meanwhile his clerk, earning a small weekly wage, is careful, accurate, punctual, and never risks his home or his honour by entertaining a rash

or a "shady" speculation. Or, take the case of a brewer and his clerks. The world can hardly be said to be the better-off for beer, since practically all the Judges have shown that it is a terrible source of crime, and temperance people have shown that the best kind of work and skill are often the qualifications of abstainers. The brewer gains all the profits of his trade, except what is paid to the assistants, including the clerks. The latter may be the most estimable of men, skilful and accurate to a degree, and following a profession that can do no harm to any, and which is vitally necessary to the efficiency of all business enterprises. In both of these cases, therefore, one would naturally be inclined to think that the future benefit of the human race would be best ensured by the survival of the offspring of the clerks as compared with the offspring of the speculative stockbroker or the maker of strong drink. But the actual fact is that the brewer and the gambler in shares can generally secure for their children the most promising advantages; while the clerk can only put them into competition with the children of manual labourers.

I am not beating a drum for "labour." I would blow a trumpet for "man." There are two chief sorts of workers: those who win from Nature her fabrics and her facts, her substances and a knowledge of her laws which govern them, and those who, by skilful artifice, win from the former the results of their toil and cleverness. The two kinds are, shortly, the winners from Nature and the winners from man. And at present the winner from man has a richer harvest than the winner from Nature. Perhaps, after all, he is the more clever of the two; but the human world is none the better for his efforts, while it is the

richer by every act of the one who has delved in the rocky ground, or proved a hidden natural law. Each discoverer of a new fact, a new substance, a new theory that makes for good, is a benefactor to all mankind. He is of the species that should survive. Yet what is his fate? Generally some clever liar, coming in the guise of a friend and really seeking only the opportunity to take for himself all the fruits of the discovery, robs or cheats him out of all. And the world looks on, and lets the vital spark of that clever man be quenched in the workhouse, while the spawn of the reptile inherit the land. Is it well? If not, is there a remedy? The remedy is: Man determining the fate of man, as a species.

4.—The Influence of Religion.

Man without religion, in the general sense, is in the nature of an impossibility. Man without any belief in a god, abstract or concrete, can hardly be an existing fact. What religion shall be, or what sort of a god shall be worshipped, is a very different question to approach, and, it would seem, one not yet settled by common consent. The history of religion in the world can never be satisfactorily written, because the votaries of the various creeds that have been followed have almost always made allegations not in accord with actual fact. Sometimes, no doubt, the inaccuracies have been caused by enthusiasm, and sometimes they have been due to sheer fraud. The priest has always arrogated to himself spiritual powers, and often he has exercised these for political or personal purposes. In fact, a really true history of the various religions would disclose a dreadful amount of deceit.

But that does not prove that the principles of the religions were bad. Most creeds have no doubt been founded on some substantial fact, and have embodied some excellent principles ; but it has often happened that those principles have been exploited for the benefit of one man or one order of men.

In glancing for a moment at the influence of religion on the development of man, we must not forget that, in primitive times, the interests of the human race were perhaps as much helped by the barbarous creeds then followed as they could have been by the higher tones of sympathy and love prevalent in later ages. It was well for man that the ugly and unfit should be removed, though it was not well that they should be made to suffer pain—such as too often was inflicted upon them. It was well that the victor in battle should wipe off from the face of the earth a feebler type of man, for by these means the stock of the race was strengthened. And this is practically all that bears on our subject in connection with the earliest heathen rites.

But in the ancient religions of India and Egypt we find that sympathy with animal life which typified the wider sympathy of the latest born of all religions. The friendship of animals has been of incalculable value to man : for mere possession was of little importance till it developed trust and friendliness. But this did not affect the cultivation of man as a species. The religions which permitted polygamy, however, did affect this immensely. They permitted the types of the strongest to bring into the world such a number of offspring as could not possibly have been obtained from one wife ; and they also permitted of various combinations of types, with their incidental

possibilities, which are impossible to monogamy. It is impossible to prove that polygamy has wrought any great improvement in the physical or mental condition of races; but we do know that some of the peoples who have practised it have been proved to possess several sterling qualities. The ancient Jews, industrious and clever, and of no mean type; the Saracens, with hospitals yet undreamed of by the Nazarenes who attacked them, and with a creed of mercy to prisoners—contrasting with the ferocity of the Crusaders; the Turks, doing the work of elephants on the food of horses, and fighting as well as Britons themselves; the Moors, who waved a conquering sword over Europe in the Middle Ages; and lastly, those brave Arabs of the Soudan, who, horrible and deserving of death, displayed perhaps the least fear to die that the world has ever seen in crowds of men. These were, all of them, of fine physical types. The question is whether their polygamy had in any way developed those types.

The religions teaching monogamy, though of comparatively small influence on the physical condition of man, have often been great educators, leading him from a barbarous tone of mind to the path of honesty and honour. And this influence was not restricted to any single creed, for in several the most exacting rules of common conduct in business may be found. And, in this particular, religion has operated for the betterment of man. The question is, however, whether any religion which is not founded on actual facts can ever be so effective for the future good of the race as one based on this natural rock. Faith may be true, or it may be madness; it may be a prophetic anticipation or a silly dream; but if it be based on a fact or

facts which can be reasonably demonstrated, it is a just faith, and one which can reasonably be followed.

The world has seen many religions prevail. Religion has evolved from one level to another. Will it ever attain to the level of natural law? It now promises man a future state of happiness. Will it ever ensure him happiness here?

CHAPTER IV.

THE SURVIVING TYPE

THE "business man" is the surviving type. At earlier periods of the world's history this type was subservient to the military one. With the increasing security for property, however, the man whose intelligence and energies were devoted to the affairs of property became of more and more importance. And now he has, on the average, the best chance of physical life on the earth.

And we should be loth to deny him the fruits of his enterprise and ability, for it is to him that we are indebted for well-nigh all of that comfortable environment which we enjoy. It was he who scattered among the tribes of men the advantageous elements which a few possessed, but of whose real value they were themselves often ignorant. It was he who adapted to the use of the unlearned the intricate chemical or mechanical principle which lay buried in the mind of some studious recluse till the man of commerce found and saved it. It is he who is the great exchanger of superfluities for necessities. He brings the glories of the tropics into the dull shades of the north, and carries the brain-work of the temperate zone into the lazy regions of perpetual summer. If our ships flit along the surface of the deep like the mythical creations of an earlier age, and if we can now talk across the breast of the world; if

music and learning and the delights of art are now the inheritance of the many poor, as formerly of the few rich—all of this we owe to the business man. And we owe yet more to him, for, in the transacting of all the affairs of life, the methods of the business man are pre-eminently advantageous, not only to the fortunate possessor, but also to those who have dealings with him.

The ordinary characteristics of this useful person are chiefly of the mechanical order—punctuality, unfailing memory, promptness to enter wherever a promising opening is found, and tact to work without friction. He is, in fact, a well-made cogwheel in the commercial system, with each tooth of that wheel a separate interest, yet each in turn ready and efficient to operate as occasion arises, and all of them helping to turn the other wheels in the vast machine of commerce.

The business man knows all this as well as you do. He needs no telling of it. Surely the knowledge must be very gratifying to him! Surely it must give serenity to his mind, this thought that he is so helpful to others. Look into the face of the business man, and see whether that serenity is reflected there. Do you find there signs of the light-hearted enterprise of the sportsman, blended with the courage of the soldier, and all sweetened with the kindness of the doctor?

Compare his face with that of the soldier, or sailor, or lawyer, doctor, parson, or policeman, and what is it that distinguishes his features? He may look bold, or clever, or resolute, but he is certain to look selfish. Some of the others may, but the blemish will not be nearly universal in them, as it is in our subject. And

on a close inspection you will find that the others above mentioned will look more sincere and honest than he. You will often detect in him either the stare of the great scoundrel, or the twinkling or drooped eyelid of the liar who is too weak to quite conceal his lie. The defect is almost natural to a man who has to buy at the cheapest price and sell at the dearest, and all the time be on friendly terms with the people with whom he deals. He must for ever be concealing his thoughts from those to whom he pretends to be revealing them ; in fact, lying with his face, if not with his mouth, though this is generally an accomplice in the acts of deception. The soldier, barrister, parson, etc., on the contrary, need not lie at all, and their faces say as much to him who can read them.

When you seek the motive of the business man, you do not find evidences of charity or kindness, but sheer selfishness and greed of gold. It was not for the benefit of others that he sent ships to plough the seas, or gave to the world the treasured idea of the recluse ; it was for gold only. It is for this that he swears to the seller that the goods are worthless, and it is for this that he vows to the buyer that they are priceless. For this he leads the mind of his friend along a false line of thought, that, out of another's error, he may gain his own success. He may not have commenced his career with all the moral qualifications of the successful business man, but competition has caused him to develop them. He soon found that to be utterly true in thought as well as in action was an impediment to commercial success ; so he now complies with the requirements of his trade on six days of the week, and on the seventh (probably) he

goes to his little Bethel to thank God for all the mercies which have been vouchsafed. And Nature, who hates a lie, has written his record on his face. Notice the worried greed in the eyes, the coarse, insatiable rapacity in the mouth, the effrontery of the whole cast, and the too-thin veneer of kindness and good-will which is easily transparent to the intelligent observer. It is curious how the necessity for some semblance of kindness yet lingers with us. The successful man of shekels must seem to be under its influence. Yet it is perfectly well known to be but the lamb's skin hiding the wolf.

For what does he desire the gold? To surround himself with comforts, to live in a big house, to be able to wield the power of cash, to be a "big man," and to leave his children a large estate. You may meet him, constantly, at any time during business hours, near the important business centres in large towns. You may see and hear him laughing, lying, cheating, and rejoicing in it; while his poor clerks, driven hard all day, have scarcely the leisure to eat their food.

But though the voice of Nature would seem never to be heard by this man, it is yet listened to by him, though perhaps unconsciously. It speaks to him, as it speaks to us all, of truth and love and charity. Thus it happens that, when he is deciding what shall be the character of the education for his children, he does not have them schooled in the art of looking meekly-kind at a person and deceiving him at the same time, though that art may have won thousands; he does not have them taught that cash is the true criterion of value in all things; but he confers on them the treasures of great thoughts and high aspirations, and causes them to associate with other

young people who have been similarly influenced at home, if not at school. So the successful man, who started in life with nothing, and has built up for himself a large business, brings up his children with a better stock of principles, and by so doing unfits them for the strife which he has so long waged with rogues and liars and cheats.

More especially has his daughter been the recipient of his kindest and most ambitious parental care. And she has probably made a good return to him, and is a refined and accomplished woman. In her the voice of Nature, with its plea for the good and beautiful, has found a willing listener; for her natural reversion to the earlier type (the common lot of woman) has prevented the cultivated hypocrisy, which her father has used so much, from staining her.

Have you not read all this in the faces of the father and daughter when meeting them in a crowd? And have you not found that others also saw it, by the hush that fell on the voices of the young men when that true woman swept past them? The young fellows may have been of the quite common type, who remark to each other, under their breath, the physical endowments of near ladies; but their sudden silence is greater homage than any possible reference to eyes or hair or arms or bust could be. And that which silences them is the presence of a person who has obviously higher ideals than theirs, and who is prepared to live up to those ideals. In the eye of God she may not be perfect; but the love she has for perfection has written itself into her face, and speaks in her voice; it lives with her and moves with her; and these poor fellows, with their grovelling notions

of commercial morality and of love, are abashed despite their accustomed bravado and brutality, and render reverence to her. There may be women near with longer eyes and fairer complexions, with larger limbs and fuller form ; but she is the most feminine of them all. She would make the truest lover, the most devoted wife, the best mother. And those young men, despite the influence of other friends, are quick to perceive these good qualities, and to render to them the homage which instinctively bends the will.

And the business man by her side, who has torn himself from the gluttony of his books to witness his child's social success, notices instantly the effect which she creates ; and he thrills with triumph.

But in that triumph is his own condemnation. He has reared a flower, but he nourished it with the results of moral impurity the mere thought of which would stain her. And if she could know the real history of his success, with all its little lies and great blasphemies, she would fling off, there and then, the pure jewels which he gave her, and, for the sake of that pearl of honour which he caused her to revere, go forth, without one of his burning coins, to fight the world alone.

But she knows nothing of it. There is one who might tell her—the young man who one day tells her how he saw and worshipped her there, and how she filled him with the longing to do his noblest for her and for all men. He might then tell her of his own past and of the horrors of the world. But he does nothing of the kind. She lives in the fool's paradise that is loopholed by devils ; and she will dream on, of love and home and duty, until, some day, she will

learn the truth. Then all her ideals will wither and die, and she will retain no higher hope or ambition than to make up good matches for her children.

But that mental plane at which she arrives in maturer years seems to be the property of the latest type of girl at an earlier age—not by operation of the law of earlier inheritance (beloved of scientists), but by operation of the laws of property. I may be wrong, but it seems to me that the young ladies of the present generation look more worldly-wise and selfish than did those of the last. They seem to look keener in the hunt for money, more ready to sell themselves to the highest bidder, and to have less lofty ideals. Whether this is a consequence of the Married Women's Property Acts I do not pretend to say; it well may be, for those Acts are enough to upset the mental balance of any of those who rejoice or suffer under them. What is required is a Young Women's Property Act, to ensure to them here, as in France, some share of their parents' property, so that they may not so often be restricted to the alternative of a husband chosen by someone else, or—spinsterhood. With the certainty of means coming some day, the girl would have more courage in defending her wishes, or in letting them be guessed by the other party chiefly concerned; but when a pauper, however richly endowed by nature, her natural gentle shyness is intensified and confirmed by a sense of her own feebleness.

CHAPTER V.

THE PLANE OF OUR DEVELOPMENT

It may be well, before making any suggestion as to the lines on which the future cultivation of man might be conducted, to briefly review the position at the present day. Man is now cultivated by two agencies—physical strife and education. Under the head of physical strife may be named war, rivalry in bodily labour, the conflict with disease, and other influences of a similar nature. Education may be considered to be the improving of the type by religious or secular teaching, without eliminating the failures.

Of these influences, education may at first thought seem to be the more commendable, since it causes so little loss of life or waste of time. But, since both the losers and the victors in the physical battle may equally be subjected to its influences, it is clear that the physical victors would, in the aggregate, be a better class of pupils than their inferiors, and that, among rival peoples, those which not only educated but exercised physical selection would excel at no distant date.

At the present time, physical selection is practically a cypher in our consideration. Natural selection is sometimes operative, chiefly among the poor. Among the upper classes commercial alliances for life, under the name of marriage, are common.

Probably at least one half of the unions by which the numbers of the race are maintained are governed by the influence of money. If money were the natural reward for the exercise of the virtues most necessary to the well-being of man, its influence in this would be a matter on which we might congratulate ourselves. The fact is, however, that money is mostly obtained in the competitions of trade, and by the exercise of arts which are neither advantageous to the race nor to the morality of the individual. The soldier's pension is won by worthier means, as is that of the policeman. Soldier and policeman, therefore, are suitably rewarded if the possession of an income ensures the physical perpetuation of their types. And the world can look on their unions with approval. It is not so in the case of the "shady" company promoter, though he may be able to settle a hundred thousand pounds on his bride.

The selection of parents from which future man is to be born is thus conducted not so well as it might be to ensure the highest development of man.

As to the education of the children, we have seen that the popular idea of the influence of home is a fallacy, and that children are not trained by their parents, but by hirelings of one or another sort. The proof of this is that in the middle classes the social and moral tone of children is directly influenced by the income of the parents, being, in fact, wholly governed by the qualifications of the teachers employed.

The bond of love between parent and child is greatly weakened by this artificial education; and, indeed, children have often more love for their teachers than for their parents—and by teachers I mean those

people unrelated to them who influence their lives, by companionship or by association in study.

The opportunity and duty of the parent to impart to his child as much as possible of his own experience, and so to increase the probability of the latter being worthier and more fortunate than he, is but rarely complied with. The father finds the money to feed and clothe the child and to have it educated, and there, he thinks, his duty ends.

Many children, however, have no homes, but are reared in large institutions, such as workhouses, asylums for waifs and strays, and kindred establishments. Children so reared are often very successful citizens, and their regret that they never possessed a parent is often needless, for they have given to their teachers the love naturally intended for mother and father, in the same way that their more fortunate contemporaries have loved nurses, governesses, and tutors. And in each case the person loved has given kindness, counsel, and advice in exchange.

In reviewing our present methods, mention must also be made of the care and advantage bestowed on the defective types. When Nature has imposed a punishment for unworthiness, ought we to do our utmost to minimise that penalty? Would not the truest wisdom and kindness to those existing and those yet to be born dictate that the sign of Nature's displeasure should be construed as a decree of fate for the elimination of an unfit type?

Take the case of two people marrying though tainted with serious constitutional troubles, or with the record of their own unwisdom, and bringing into the world a succession of defective children. The latter are regarded as entitled to more than ordinary

care and attention, because of their affliction, when, according to all principles of wisdom, they should be taken directly from the natal chamber to a painlessly fatal one. For, even if they are themselves sound, they will bear in them the inherent factors for unsoundness which may not only wreck their own future lives, but those of others. To heal the sick and to repair accidental injury are one thing; but the careful and devoted perpetuation of debased or otherwise defective types is another. It is time that it were ended.

As with the physically defective, so with the mentally or morally weak, our present methods have small relation to the future of our species; and such of the sufferers as choose so to do may leave to future generations a legacy of defect that will, in due time, be changed to an active cause of pain and trouble.

A person who brings into the world a being destined to a life of misery (or likely to cause misery in others) is indirectly the cause of all that future pain and trouble. When he stands by the bedside of his dying child, or sees it condemned for crime, he is only reaping a harvest of which he was the cultivator. The place filled by that defective child might be occupied by some worthier one who, perchance, now pines and fades for the kindly environment enjoyed by the weakling.

CHAPTER VI.

THE WHOLE DUTY OF MAN

THE whole duty of man—to God and to man—is to cultivate himself—that is, to develop his powers so that he may be able to see more of God and His works, and be himself purer and nobler, braver, kinder, more industrious, more clever, and more strong. And, in thus improving himself, he must of necessity improve the conditions in which others live, and smooth their paths when they die; not shut his heart against them. This is a creed for living on this earth, and it is commendable for the reason that none of us is in possession of any evidence acceptable in a court of law that he will ever enjoy any other state of existence. Some of us feel sure that they will enjoy such a future state in great happiness, while others will be in a state of misery; and some look forward to meeting particular friends or relations there, without being inconvenienced by the affectionate greetings of others more remote—even to the twentieth or thirtieth generations. Some tremble to face an angry God, whom their creed paints in the colours of a devil; and most of them hold that, through the offence of a first progenitor of the race, a just God has condemned the whole species eternally, and with such bitter hatred that His only Son had to be sacrificed to appease His own wrath against the people whom He thought worthy of this sacrifice. A vast proportion of people

believe that some intervener is necessary between them and the Deity, and that, while He is too angry to hear the plaint of the miserable, He will listen to the voice of the priest. In fact, most people seem to think that God has either the temper of a devil or that of a child.

One might have thought that a single intelligent glance into the midnight sky, with all its million worlds swinging through space, all controlled by Nature's laws, would have convinced us that the same steadfast powers which rule the greatest bodies have absolute sway over the least; and that the latter can by no effort of will or emphasis of voice mar the changeless operation of those infinite forces.

Some of us would accuse God of performing miracles by stealth. We do not ask Him to do an act which would violate a known law of mechanics—which would, however, prove His willingness to help us much more conclusively than anything else could; but we ask that some occult influence—such as the wills of men, the course of an obscure disease, the unknown phenomena of the weather—shall be modified in accordance with the purport of our petition. And if subsequent events are in harmony with our wishes, we attribute this to the effect of the prayer, when all the time we know—as surely as we know that we are alive—that had we wished for the alteration in respect of phenomena the laws of which are known and proved, the desire would have been totally ineffective. Yet there is no jot or tittle of evidence that God will change the natural course of things in small matters rather than in great matters, for our benefit. But it is easier for us to allege that He makes this distinction,

for none can prove the contrary; although some of the most universal prayers seem to be of small effect, such as prayers for the health of the king, etc.

The whole scheme of our position in religious matters has been brought to pass through the conceit and selfishness of man, by which he has come to believe that every man has the inherent right to live here and elsewhere hereafter. The claims of the individual are constantly superseding the claims of the community. That is a mistake. A man's supreme duty is owed to his God—that is, to his sense of right and wrong—and his next duty is towards the community in which he lives. This duty may lie in the direction of incessant labour, or in that of self-abnegation, even to sheer self-destruction for the benefit of others. This last course is nothing new; it is a common incident of war, and, as such, is considered to be heroic. But the occasion for it is frequent in the ordinary affairs of man, though it rarely occurs in them. The absence of it is a responsibility which rests on those who make illegal *the duty of the weakest*.

We have to deal with ourselves and with each other as creatures of a day, existing on an ephemeral world, and, for aught we know, with no further individual life in store for us; though it may be that when we die the spark that vanishes here may fall into an eternal fire of life, the glow of which floods the universe. And we may be sure that, if we have a future life in store for us, that life will be subject to unchanging laws, even as our present life is subject; that there will be no miracle there; and that such happiness as may be permitted will not be enhanced by a contemplation of misery. Still less shall we behave towards the great Source of All Things as though He were some passionate

and vain savage, who, unless accorded incessant adoration, would turn a heaven into a hell.

And, first, we must not be afraid to die. Our soldiers now show us how to face death. They continually comply with an unwritten law, which compels some to voluntarily enter the last great gate, in order that there may be some slight benefit gained by those who remain behind.

And O, poor mental cripple, what is the future fate of those gallant and fated soldiers if they happen to have been unable or unwilling to accept as absolute truth that which seemed to them to be a pitiful lie? Do you think that a furious Deity is going to send those noble fellows to the penalty that is deserved by the coward heart, that quails all the Sunday, and lies all the rest of the week? No, indeed! God is no devil. Look into His book; see the fate of the heroes there; and find a hell if you can.

But a yard distant from your door (maybe) lies one of Nature's heroes. It is only a beetle, a black dor-beetle, which lies dead on the path, where it was yet toiling at the task which instinct enjoined it to fulfil, when death gave rest to the wearied limbs. The feathery horns were folded, the head was bowed, the limbs were clasped together, and then—all was peace. Stir up a wood-ant-hill, and what happens? Brave though minute insects face, without flinching, an enemy more dreadful in proportion to their powers than any possible human foe could be to man. And there they go forward to certain death, not only in companies, but singly, discharging their formic artillery with all the cool judgment of accomplished gunners, and raising their expanded jaws to receive the enemy, with all the firmness of soldiers in a British square.

Kill one, and he will die a soldier's death. And when all is over he will fold his limbs in that final tremor which is Nature's last message from the living—the message given alike by bird and beast and insect, and by man himself, though often there are none near to heed it. Or think of the poor bird that for mate or for home strays from the accustomed habitat, and is seen by a hawk, or, what is worse, an ornithologist, and falls a victim. Think of the poor ospreys, whose love for their helpless young brings the timid birds down from the safety of the sky to plead or fight for broods helpless in nests, below which the devils with guns are busy tearing a harvest of fine plumes for saints to wear in God's house in England. Think of these poor brave but friendless creatures, and confess, are you not willing to rank with them in the great assembly of animal life that has gathered beyond the gates of death? Are you not proud to own them children of your God? And is His care of them deficient? Do you dare to think that in this universe of eternal and all-searching law these beings are not, equally with many a sordid man whom you have met, the recipients of divine justice in this world or in any other? You dare not so blaspheme. You know that, in the words of Pope, God fills, bounds, connects, and equals all.

But no one has yet hinted even that miracles are worked for the animals. They are not supposed to be worth it. Neither is man.

And if man admit as a certainty that doubt which is present in a varying degree in the minds of us all—the doubt whether man has a future personal existence—shall he, therefore, necessarily become indifferent to his manner of spending this one? By no means; for many of the best of men, soldiers, students, doctors,

and others, have accepted this doubt as one likely to be ultimately justified by fact. They have not been any the less brave or diligent or kind, but they have found the greatest happiness in the greatest virtue, and this they found to lie in the helping of others, or in the bearing of burdens for them.

So, like the beetle, the ant, the bird, knowing nothing of a future state, they have done what they thought to be right, or what their instincts compelled them to do in this one ; and, in so doing, have found happiness, though, perchance, it was but short-lived.

Do away with the bogey of a hell, in which few really able men believe, and the fear of death is greatly lessened ; but the love of doing aright is not thereby diminished. The reason for this lies in the fact that the happiness to be found in the exercise of virtue is Nature's, or God's, reward for that course of action. Man has often stolen this truth from its real source, and attributed it to some creation of his own ; but the area of its operation is too wide for any such narrow limits, and it remains alike the inheritance for Jew or Gentile, Mohammedan or Freethinker. It is the inalienable reward for good. In it we hear the voice of God. And all may hear it.

And what is virtue ? It is the performing of duty. And the duty of man on this earth is, as above stated, to improve himself and his surroundings, and so not only to become better himself, but to cause others to be better. He need not do this from a mean motive—the hope of future reward, or the infliction of a future injury on a present enemy ; but he should do it for the sake of the happiness that lies in the doing of what is right. And if the action be right, no matter what the cost may be, the performance of it

must bring that subtle pleasure which we all know so well, and yet can hardly define—the pleasure of Nature's godliness.

The improvement need have no reference to any state of existence other than that on this earth—though man may, of course, be the heir of a future dominion of which he at present knows nothing. But the improvement suggested covers all the faculties of man, his mind and body and sympathies, with all their subtle functions and powers. And it will include the reverence which he bears to his Creator, the clear indication of whose presence is visible in sky and sea and plain, flower and insect. For the ways of Nature are the ways of God, and he who studies the secrets of the one learns the laws of the other.

And he that would improve himself must act according to actual law, not imaginary doctrine only, or he may find that the seeming evolution to a higher type is in reality a degeneration to a lower one. He must proceed upon the sound basis of fact, not upon remote probabilities. The facts with which he has to deal will be physical or mental ones; but the artificially-produced deformity must not be mistaken for a natural development, nor must the trivialities of fashion or custom obscure the inference to be drawn from solid fact. The first facts to be mastered are those incidental to man's physical qualifications for improvement; and, having arrived at an understanding of these, we may then attempt to ascertain how best they may be utilised.

CHAPTER VII.

THE PARAMOUNT CLAIM OF THE STATE

WHEN a number of people associate themselves into a new political creation or State, the success of the venture must greatly depend upon the power and efficiency of the Government. The sovereign authority must have absolute power over the persons and property of the individuals. The new-born principality may be compared to a human being; for it is built up of a vast number of living fractions, analogous to the infinitely numerous cell-growths which constitute the body of an animal. And, as in the animal the different members with their constituent cells perform diverse functions, and all the members are under the control of the brain or nervous ganglia, so in the State there are different departments, and the highest authority directs their operations, often at the cost of many of its constituent factors, which are sacrificed for the benefit of the whole.

It is also necessary that the active members of the State should be specialised for the purposes of the many different tasks which they have to perform. It is equally necessary that the Government should be a specialised institution.

So long as the Government acts rightly and reasonably, it is the absolute duty of every subject to obey it, even at the cost of life itself. This commonly accepted principle, however, is not often enforced so far as to

impose immediate death merely for the benefit of the majority ; but the risk of death is very often imposed, and accepted without complaint—as in the case of soldiers in war.

It is clear that in the competition among States (which is as obvious a fact as the competition among individuals), other factors being equal, the State in which the individuals are most completely controlled by the Government would be the victor : it would resemble a man whose nerves and muscles were wholly subservient to his mental powers, competing with others not so happily constituted.

A State in which some of the departments or the individuals refuse to be controlled by the constituted authority is suffering from a sort of political locomotor ataxy, and, if the disease be not stayed, will end in dissolution.

The function of Government is a specialised function which can only be performed in the best way by those who have been educated for it, and have no other pursuit. It could not possibly be equally well-performed by those who could only devote a small fraction of their time to it. The obedience of the people is more necessary even than good government itself to the welfare of the State ; in fact, the measure of a nation's success, other things being equal, must be the devotion of its members to the common weal. The liberty of the subject, to him a priceless possession, may be developed to so high a pitch as to be fatal to the State.

The Government has the right to call for the exercise of the most advantageous powers and capabilities of each subject for the benefit of the community. And again, other things being equal, the State which

could most effectually command these services would assuredly excel others less fortunate in this respect.

The question arises: How far should this devotion of private interests and inclinations extend? It commonly covers the liability to provide money to meet the demands of the Government, and to the performance of certain personal services such as military or civil requirements may impose. Such services are often rendered without complaint, however exacting or painful they may be. The Government has also commonly the power to prevent the effects of ill-will to the State, indicated in any of the subjects.

But the Government does not make any direct claim to the voluntary performance of such actions as can only depend upon the love and good-will of the subjects, such as the devotion of their highest personal skill or artistic ability, beyond the range of their accustomed duties. It could not, for instance, compel an inventor to invent, any more than it could compel a singer to sing, or an orator to speak with excellence. Yet the interests of the State would be greatly benefited if all the powers of the subjects, uncontrollable by penal laws, were absolutely devoted to its service. And in the rivalry of nations (which seems destined to continue for a long time hence) that Government which (other things being equal) is accorded the most absolute devotion in matters of this kind will be the victor.

It is, therefore, apparent that the highest duty to the State demands that we should not only deny ourselves in every possible way where denial may benefit it, but that we ought to devote all our powers, of whatever kind they may be, to the same object.

CHAPTER VIII.

WHAT WE CAN DEVOTE TO THE GOOD OF THE STATE

IN addition to the services which are customarily rendered by the public to the State, there are others which might be utilised. They may relate to the past, the present, or the future. As to the past, that is a matter of history, as to which the private investigator is not of great importance. As to the present, we may devote to it our mental and muscular powers. We may work or may fight for our country, according to the needs to be supplied.

For the future, we may make beneficial provision in two ways—namely, by striving to obtain for all (both young and old) the best kind of influences or education ; and, as to the young, by striving to ensure that the young people themselves shall be of the best possible types.

What are our means which may be devoted to these objects ? For education we may employ our influence and example. We may personally inquire into such matters as the temperance question, the ordinary social evils of city life, the influences which produce criminals, and kindred subjects which invite inquiry from every conscientious citizen.

But to ensure that the young people shall be of the best possible types necessitates in the public mind a totally fresh conception of human affairs and duties.

It suggests that the Government should supervise the estate of matrimony, and should exercise some selection, not only among those who marry, but also of those who are born of marriage. And it goes further than this: it suggests that no person desirable for parentage should escape that responsibility.

At this point it may be well to consider the extent to which single individuals could possibly contribute, under any such *régime*, to the betterment of their race and nation. Here we discover the great disparity in the powers of the sexes, and in the instincts which promote the exercise of these powers. A woman can only bring into the world, on an average, say, fifteen children; and her instincts are appropriately monogamous—that is, she tends to devote the whole of her affection to one man, from whom she would wish every child born of her to be derived.

But a man might be the parent of a thousand children, or more; and in harmony with this physical force is the fact, which some would deny, but which is a fact nevertheless, that man's instincts favour polygamy. This is a statement that needs no proof. Our daily observation of human nature is proof enough: and the rare case of a man who has loved but one woman is the exception proving the rule. He alone can be called monogamous; to the majority of healthy and sound men who have attained middle-age the term could not possibly be applied. Yet the great majority of women are to all appearance quite virtuous.

From the physical point of view it would be best that men should be polygamous and women monogamous. A woman, being only able to bear a few children, cannot greatly affect the future condition of

her community; her potentialities are limited, and these powers are as great whether she have one husband or three—indeed, she would probably have more children by one than by three.

But man, as a monogamous animal, is an instance of flagrant waste on the part of Nature; for, while his powers render him competent to be the parent of a large number of children, long after his wife ceases to bear any, the lack of an appropriate opportunity prevents this seemingly beneficial potentiality from being realised.

It is contended, therefore, that from the purely natural point of view, and setting aside, for the sake of the argument, some of our most cherished and (seemingly) justifiable convictions, it would be of the highest advantage to the State for its notions of right and wrong and of public morality to permit that every man who is likely to initiate desirable offspring should exercise his powers to the utmost compatible with the attainment of that object; that every woman who gives promise of the power to become the mother of such a child should have the right to put it to the test; and, conversely, that the prospectively lacking or defective parent, of either sex, should not encumber the country with children, but that any born of such an origin should speedily be subjected to an official examination, and, if condemned, be painlessly destroyed; as otherwise Nature will attain the same result by slower and painful methods.

It would only be by effecting these purposes in the best way possible that the human race could obtain the greatest advantage from its possibilities of improvement and higher development. The means by which this could be done will now be considered.

CHAPTER IX.

THE SELECTION OF PARENTS

ARE the slums and dens of our cities, and the packed sties of our villages, always to be the cradles of our population? If not, what is to be the restraining or correcting force which will do away with the mischief? Absolute celibacy is difficult to impose: a glance around, in any part of the world, is enough to prove this. But some correction is possible. It is now exercised to a very limited extent, as in the case of the Army and Navy, and in several commercial enterprises, in which the workers have to attain to a certain standard before they are permitted to undertake the responsibilities of matrimony; the physical fitness of the children would be deemed no excuse for the poverty of the parents.

The extinction of helpless little children is an undertaking which has not been attempted by civilised communities. The Turk has done it in a fiendish way, and earned the execration of the world. The Boer is credited with the burning of a heap of little nigger children, and we hate him for the deed. The stories of these devilish acts are not to cast a slur on the suggestion that it might be well to remove without pain the miserable offspring of disease or of vice, who bear fatal signs of Nature's displeasure, and who, if spared, would probably only exist in misery

until Nature tortured out their lives by disease. The Chinese, indeed, seem to have been wise (if barbarous) in their customary destruction of defective children. Their long survival and vigour may, perhaps, be due to this cause.

The idea of selecting parents for the future stocking of the community is repulsive to the present sense of good taste. But that sense is not disturbed by the sacrifice of a lovely bride of twenty years to the gilded idol of some nasty old man of wealth; and it does not inspire us to hang the aged slave-dealer on a lamp-post and give the maid an experience of the ducking-chair. That sense is also calm though eighty thousand people of a certain class, in London alone, are maintained by men, many of them married men, and though it denies to the blooming and splendid young woman of highest physical and mental abilities, and with abundant pecuniary means, the right to bring into the world even one promising child, unless she enters into the life-bondage of matrimony and swears to love some man till death—a vow which no human being can ever justifiably undertake to perform. She might give birth to a Kitchener, a Rhodes, a Stanley, or a Huxley, a great lawyer, or a tender nurse such as she herself so often is; but the door is shut against her. She is fortunate, indeed, that she might buy a husband, while her less lucky sister maids must wait until moneyed men beckon to them. Meanwhile, the chance of gaining human diamonds from this mine passes, and the dross and scum are still poured forth from the den of vice and misery to flood the world. How long is this to last?

Our sense of good taste is not shocked when we see a half-dozen of fine young maidens giving every sign

of delight when allowed to fondle some helpless and senseless infant which is a rather pig-like object, but which the predominant feminine instinct invests with a subtle charm quite obscuring the little troubles incidental to early infancy, and the risks of which these damsels are quite willing to incur, if only they may be allowed to cradle the "pretty dear" in their empty arms. We are not shocked that, while the State demands the best effort of us all, and while it strives to educate and train up to the standard of common humanity the offscourings of the slums, the splendid potentialities of these vigorous, sound young women are allowed to fade in neglect.

And when we pay the last tribute of respect to the memory of some great man, and the bands blare and the nodding plumes pass by; when the organ thunders out a nation's grief, and two or three black-robed figures standing alone form a scene which draws tears from many eyes: at those moments we do not realise where our loss has actually occurred. We do not call on the imagination to suggest that where those two or three stand—the proud though bitterly grieved examples of the living type of him who is dead—there might be two or three hundred. And if there were, would not the country be the richer? But there are not. The chance for the betterment of the race has been ignored. There are but two or three, and these perhaps the offspring of one who was not naturally constituted for enhancing in the next generation the greatest qualities of him who is gone. Meanwhile the unseemly crowd surges from the slum.

What would our economic status be if we had never exercised a careful selection of parental types of animals and plants subject to human dominion, nor

taken full advantage of their potentialities—if we had permitted the powers of our most splendid plants and animals to decay as we have permitted some of the best types of men?

The powers of our local authorities are gradually extended more and more, in order that the interests of the community may be dealt with to the utmost by the community. But when will a local authority be empowered to set aside a sum for a maternal palace for the residence of those who would wish to devote to the State their most sacred powers, and, for the sake of the community, to bring forth a being who by inheritance might possess some of the qualities which have marked the character of a great man? Women devote their love and tenderness to the sick and suffering; and the local authority acknowledges their effort, and pays them for it. But if one poor spinster ventures to pay the greater debt than life which she owes to Nature, she is accorded a cruel return, and is branded with infamy which will not only endure throughout her own life, but will mar the prospects of her helpless child. She may be in other respects a splendid specimen of humanity, or a vile one, but thenceforth she is vile indeed; and the world kicks her where she lies starving in the street. Is this suggestion exaggerated? Think what we did for the child of Nelson's folly, but still the child of Nelson. He owned her his, and left the care of her a trust to be fulfilled by the nation, for whose sake he gave his gallant life. But that child was left to die a beggar in the streets. Nelson would have died for her. He would probably have slain any man to save her from that fate. What would he have cared about a statue, or twenty thousand statues,

when her future happiness was in peril? Yet on the summit of the glorious column his dear image was reared to look down on the people who spurned her. Why, every drop of blood in her poor hungry body was priceless. She bore the inherited potentialities of our glorious Nelson. What would men have done if some dull four-footed beast of analogous excellence had died at the zenith of its career and had left but one descendant? How tenderly would that descendant have been reared and tended and provided with everything that might preserve for mankind the advantages of its inherited excellencies; aye, though it had been but a pig or goat, or a cat! But Nelson's child was flung into the gutter to die.

And he on the top of the column? Is he in heaven? If so, how has he greeted the murderers of his child? If he has met them, and is still Nelson, they have been hurled down to hell; and may they stay there!

Is it not better to think that he is at rest, and that we and our parents have had to bear the penalty of the loss from the earth of a gallant, gallant type?

Let us not repeat that folly too often. Let us prize the noble types of men whose strength and self-denial shed a ray of glory on the earth. Yet how can this be attained before a totally new conception of man's duties and obligations shall prevail? It cannot. We must await the great awakening of the human race at the dawn of the wisdom that shall esteem immunity from disease higher than the physician's art, and the greatest triumph of womanhood her perpetuation of a splendid type. With law as well as reason on their side, would there not be willing votaries? What happens to the many who have to abandon all hope of the man they love? Would not some of these be

found willing to do more than die for their country? For the loss of a life is a measured loss; but the perpetuation of a glorious type is an eternal triumph—immeasurable in its possibilities. How will society, then, treat these devoted sisters of humanity? Will it spurn them as it spurned the child of Nelson? Will it not rather honour them as it will honour none other, and ensure for them not only the necessities of life in their time of trouble, but also the comforts of civilisation until they die?

I wish to say nothing here or elsewhere in excuse of the breach of an accepted moral law, but only to mention the instinctive criticism of it arising in the mind when one sees, perchance in some remote village, a young person of an exceptional type, and is informed darkly, in response to an inquiry, of the social tragedy of some handsome squireling, whose virility overwhelmed his discretion, and whose fine personality is only perpetuated in this living record of his disgrace. Only that, as one looks on that living record, with its quick intelligence and high potentialities, one is instinctively glad, despite every law and custom flouted in its history—glad that it is there, filling the place that otherwise might have been occupied by some child ignoble physically perhaps, though respectable by birth.

In these days combinations of individuals supplant the Government in the forefront of the battle with time and tide in the search for Nature's secrets, and in the patient development of things beneficial to man. It is not the sovereign power, but some humble individual, who first sees an immense advantage in the appropriate treatment of some obscure fact. He calls others to his side; a company is formed; a great

result is achieved ; and the world wonders. The Government may at some stage of the undertaking " take it up," but that will only occur after the will of the public has been gauged. In this way have great results been evolved ; and great triumphs in the art of winning metals from the soil, or in the killing of men in war, or in talking across the world, have been attained.

In that enlightened age that must surely come, by means of associated private action individuals might teach the world a greater science than that of chemistry, point out a surer path to victory than that which leads to the battle-field (though war had not ceased), and a more certain purifier of human nature than any creed of a celibate. For they might preserve for our help and admiration the noblest types of man. In that far-distant day some ladies of private means and appropriate physical health and strength will bind themselves by public declaration to devote their most sacred powers, their tenderest care, and their most incessant thoughtfulness to the bringing into the world and the education of future citizens, of those types which have won the admiration of mankind. When the reasonable foundation for their conduct is accepted, when their bravery and nobility and self-devotion are recognised (and that would be soon), they will assuredly be honoured rather than scorned. We in England can hardly sneer at this prophecy, when we remember those numerous sisters of despair who nightly make our London streets a scene not only enough to make angels weep, but enough to pain for life the brain of any decent man who once witnesses it.

Of course, the world would execrate them. Of course, the simpering slave of Midas would raise her

pretty hands (if they *were* pretty hands) in abhorrence. Of course, the men of the world would be shocked (when talking with their lady friends). And, of course, the Church would foresee the end of the world in the near future. These sorts of incidents have happened before; yet some of the projects so execrated have benefited us exceedingly. In our own country the Reformation, the spread of Dissent, the repeal of the Corn Laws, and the imposition of compulsory education, made many amazed. Yet the world endured, and at last people became accustomed to the benefits which the community had gained by the innovation.

So it would be with that noble company, the "Sisters of Hope." For twenty years they would be condemned; but their children would justify them at last. There might still be a shrill cry of warning, but it would echo in emptiness. There might still be a curse on the new creed; but it would be only the curse of the hunch-backed miser who had dreamed of some lily-maid, and might have bought her but for this.

And then? Our really great men—those who have proved by their acts that they prefer the country's welfare to their own, and have also displayed conspicuous ability—would realise that they had to bear a greater responsibility than ordinary affairs of State, and that a sacred property had been committed to them, an exalted power, which should be exercised for the utmost good of their country. For the good of the State a number of devoted young women would sacrifice some personal wishes, merging them in a greater hope; and the community, recognising their sacrifice, would not be slow to reward them with honour and worldly comfort.

This system, once admitted and proved beneficial to the State, would be developed more and more. Man would lose his last taint of savagery, and become in all respects a civilised being.

Note.—The law which permitted any condition of affairs so “advanced” as suggested in this chapter, would doubtless also provide for the loosening of the matrimonial bond where it had ceased to be sanctified by holy love—a condition which now seems often speedily to supervene. Too often one must acknowledge that people appear to find married life a sort of penal servitude, relieved only by the prattle of a child, or the barbaric displays attending social success. The proud and brave may do their best to conceal the ruins in their hearts; but surely, if gradually, Nature writes in their faces the legend of their martyrdom. One shudders to notice how frequently the first (perhaps silent) messages of innocent love, which, to a man at any rate, are more purifying and ennobling than any other sort of influence; and whose effect may last for years: that such conditions may be supplanted, after a few months or years of married life, by veiled ill-will, or even by evident malice: and still—wedlock!

CHAPTER X.

THE ELIMINATION OF THE UNFIT

IN his treatment of the various animals and plants which have been subject to his control, man has modified or cultivated them by one or more of three processes—namely, education, propagation, and elimination. Education may be considered to include not only the training of active animals, but also the restraining of the natural efforts of growth in plant-life. Propagation has been a more important matter, with proportionately greater results; and this has given us practically all the remarkable types of cultivated plants or animals which have recently been developed.

But training and propagation cannot afford the fullest measure of success without the speedy removal of the defective type. This is no less true in the vegetable kingdom than with animals; and, in regard to both, all men who have given their attention to the cultivation of the best types have mercilessly interfered to prevent the unfit ones from multiplying. In so doing, man has doubtless perpetrated a great deal of cruelty; yet this has generally resulted in the happier conditions in which the desirable forms survived; and, at the worst, it has hardly been more severe than the natural penalties imposed by Nature on those organisms that she deems unfit to live.

Man has himself been subjected to the same sort of risk of elimination, though in his case it was generally natural and not selective elimination. The result of battle was, of course, the elimination of the weaker type; but in war there was also some selective elimination, as when cowards were put to death, or traitors received their deserts.

In times of peace also the law has generally provided for the elimination of types inimical to the welfare of the State. This was formerly a total removal by death for even a comparatively small offence; and in later periods the removal has often been for a long number of years, with appropriate benefit to the community. The wanton killing of men has, however, been in most countries always a justification for the cutting-off of the murderer; and, according to the Scriptures, the Jews not only meted out punishment to an offender, but also visited his children with a penalty almost as severe—thus providing to the utmost for the elimination of his type.

The tendency of modern legislation, however, is rather to preserve and improve the unfit type than to totally remove it. The criminal, the debtor, those afflicted with inherited disease, are all of them the recipients of the most tender care and attention. Nor would any regret this, if it were not the fact that nearly every one of those “unfit” ones occupies a space that might be filled by a worthier person. And, given liberty, each and every of those who are a curse to their race may exercise the divine privilege of parentage. And they are not loth so to do, however speedily they may renounce the natural responsibilities consequent upon their conduct. Thus the slum and country sty are the present cradles of the human

race. And the middle-class house, in consequence of social influences which deter so many from marriage, is too often empty of children. To the middle-classes the fear of poverty imposes an effectual restraint, yet one a fertile source of misery; but the lowest class have no fear of such risks: the workhouse door will open when the woman's trouble comes, and the little one will be cared for in the same hospitable institution whether it be hale or frail, stout-limbed and strong-voiced, or blind or deaf, or worse. So the community provides for the future perils of the citizens, future work for the doctor, the jailer, the hangman.

Would it not be better for us if in that institution, at least, the child born with every sign of some inherent disease of a serious character should be painlessly destroyed as soon as the facts of the case could be effectually ascertained? The mother, however depraved, might simulate the sense of a maternal passion that she, perchance, had never experienced; but would not any temporary pain to her be counterbalanced by the future benefit to the State?

Think for a moment of the present legal jurisdiction over the unfit: it restrains their liberty; it condemns the worst of them to death: and the country looks on with calm eyes, knowing that the law may be trusted. A few rich and titled people occasionally escape just penalties, but the great majority are treated with absolute fairness. It is the same with our competitive examinations, which in many instances may mean practically life or death to the candidates. They have nought to complain of. And it might be the same with an examination of helpless and senseless babes, whose identity need only be traced by a secret mark, and who would unconsciously sustain the vital ordeal

and pass to the cradle or to the lethal chamber and the crematorium, and, in the latter case, unnamed and unrecorded save in official books.

Those who shrink from the bare idea of man exercising any deliberate selection of parents or children to continue his species should remember that from a remote past, far beyond all historical record, man has been subjected, both as parent and as child, to selective influences which have been quite as far-reaching and, perhaps, quite as injurious, as any carefully-organised selection could now be. The chief of these existing selective influences is that of money. The possession of wealth means generally comfort for the children; and there is nothing to show that in the remote past this influence was less operative than at present. The absence of pecuniary means now imposes the risk of insufficient or injurious food, or defective clothing; the presence of it enables every ill symptom to be combated at its inception, and every change of weather to be withstood. If only the possession of wealth were solely a reward for virtue or services to the State, one could hardly grumble at its power as a vital factor; but we know that wealth is not of this nature: it is too often the gain of the cheat or scoundrel, or debaucher of the public mind.

Another selective influence which has been in operation for a vast period is war. In primitive times, when every man had to fight for what he had, combat doubtless tended towards the elimination of those who could not fight well. But when, in later times, war became a specialised profession followed by only a part of the population, then gradually the chance of survival was transferred from the soldier to the civilian. The brave and devoted man, returned from

a glorious war, found the paths of civil life occupied by his weaker, less brave, and often less honest brother, and had to be content to go down to the grave a poor, childless wreck, while his physical and moral inferiors were surrounded by groups of happy children. This has happened often enough in our own day, and its results in the past are everywhere apparent. And the advantage enjoyed by the less "fit" types in this particular has often been accentuated by death on the battle-field, by which many of the most splendid men have been literally annihilated, while their coward brothers survived to degrade humanity.

The military type has ever been allowed to rush to suicide, while the artful-coward type has recently had the victors' natural reward—the reward of life and survival on this fair earth. Napoleon plucked the flower of French manhood from the arms of his country, and let it be trampled to pieces by foreign legions. And, later, the same country had to give up a vast number of gallant lives. Has this been a factor in the evolution of the modern French soldier, the modern French officer? Had France bestowed on her best types of men the same care that she has displayed for her best specimens of cattle and of flowers, it might have now been easier than it is to discover an honest officer at the head of her armies. Had Britain been more careful, we might now be without the painful experience of a policy (or lack of it) that has made us ridiculous in the eyes of the world, and that might under certain circumstances cost us practically our national existence.

But while the nations of the earth have been pitting against each other their finest specimens of men, and

wantonly destroying them, Nature has not seen fit to aid them with a miracle. Had they flung their gold into the sea, she would not have flung it back again. They have flung away fine types of men—marvels which Nature brought forth by the fortuitous combinations of the best sorts of men and women—and Nature has imposed the same penalty as though any other property had been discarded—the penalty of want.

Let us learn from the brutal Arab a lesson in natural wisdom which we have hitherto civilised out of our natural comprehension. We slew, rightly or wrongly (and it was rightly), the hardy terrors of the desert; we reaped them in swathes like ripe corn; but we did not exterminate their types, for, when the killing was done, we found thousands of women and children unharmed by our shot; and the children will perpetuate to at least one more generation a race which, for utter disregard for death in front of the enemy, has hardly an equal on the earth.

But when a Tommy Atkins dies at the call of duty, it is just a matter of chance (a rather slight chance) whether we shall ever be able to look on another having characteristics inherited from the gallant dead. No; it will probably be the son of some tailor brother, the offspring of a weaver or a meek clerk, who will have to take up the fallen rifle and march forth with the honour of the nation in his keeping.

When Britain lately sent abroad an army of the best of her blood and bone to fight as Britons fight (that is, with every chance of dying nobly), she never remembered that of her willing sons she had retained no assurance that within the space of a few short years she might claim for herself fresh types of the

best of them—not made types, but born types; not the weaver's son trained to a nobler and more responsible calling, but the natural successor of the man trained to honour and duty, the man who really marches to death or to glory.

The farmers would not part with adult and unharmed horses of good breed on these terms. Why, the fanciers of pigeons and of mice recognise to the full the value of a good type; but the nation butchers its best at the hands of its enemies, and never bethinks itself of replacement of the lost from the true stock.

An apology for the loss of life incidental to war is made by the sociologists, who readily explain how the reproductiveness of the human species equals any calls that may be made upon it to fill the gaps caused by battle. This is true in all cases where sufficient vigorous women survive and the national character is preserved. The numbers may thus be sustained, but the type may not the less be lost.

And in regard to loss of life in battle or by other kinds of accident, man in this respect resembles the other animals, most of which only attain maturity after surviving the most pressing and imminent hazards, by which the great majority of their contemporaries at birth have been destroyed. In the lower orders of animals, the fish, for instance, the destruction of the young by various selective agents, and by sheer non-selective accident, is prodigious; in the vegetable world also the same sacrifice of enormous numbers of immature forms is constantly occurring; but man reverses the method of Nature: he carefully preserves all his children, with a resulting pressure of numbers that deters many from incurring any parentage at all, and, instead of ensuring that the

soundest stock shall be progenitors of his future race, he claims them for military service, denies them the comfort of the other sex, and wipes them out of the world childless, while the squalid and the vicious, the natural traitors and cowards and worse, breed like rats in the city slum and the country sty.

And man thinks that this sort of thing is in accordance with the purposes of the Creator !

When will man dare to be sane ?

But if all the strong among the people on the world are to be abundantly reproduced, there will have to be enforced a careful and thorough elimination of a large number of others to make room for those whom the soundest reasoning would indicate should be preserved. From what has been said, it might be supposed that the method of Nature should here be followed, and that the immature forms should be subjected to a rigorous competition of "fitness" while they are yet incapable of appreciating the risks sustained, or of concealing or enhancing those qualifications which would be paramount in the criticism of the examiners.

Intent on softer creeds, man has overlooked the creed of Nature, which is the law of the rat. The common ferocious animal illustrates a principle from which there is no escape. Some two centuries ago the brown rat entered Europe from the East. It found the black rat in possession, but destroyed and supplanted it, and the brown rat has done the same all the world over. The duty of extermination is one we have overlooked ; but, at the moment of writing, the Chinese seem to be illustrating the penalties following its non-observance. Moses knew better when he told the Jews not to spare. And with the Chinese and Europe the matter has reached the stage

of two drowning men holding one plank, or two rats in a tub. If we do not exterminate them, they will kill us, not of necessity in open war, but by destroying us in the labour market. The Chinese can labour (and they will) more cheaply than any other people. If we Christianise them, we are only weaving the rope that must strangle our own trade and ourselves. The Russians are wiser when they exterminate; but they are fierce and cruel. A painless lethal chamber would be less horrible, and equally effectual. One of the two methods must be adopted, or China will fill the world.

All the defective children should be destroyed. Their identity could be preserved and obscured for the vital examination by means of secret marks imprinted upon them. In addition, all the children of those evidently lacking in any important particular should be eliminated at birth, since they might inherit undesirable characteristics.

And, in addition to this enforced elimination, there should be provided by the State an opportunity for those who have fought life's battle and been overcome by disease or by natural decay to hasten, if they so desire, the tardy hand of Nature, and to pass on through the dark gateway, beyond which the great majority are assembled. Let such votaries be treated with all due kindness; let sufficient records of their physical features and of their personal histories be made, perhaps with the aid of the camera; and then, after a due period for deliberation, let them be allowed the privilege of passing voluntarily within the portals of a solemn chamber, in which the dread and silent angel will open her arms to receive them with a painless embrace.

How can all this come to pass? Not by men attempting unaided to effect it, but by woman's help, and under her leadership. It is said that woman brought about the degradation of man in the remote past. Let our laws now be changed so that she may at last effect his salvation; she only can do it. Nature has provided her with the means, and her only. Let her be allowed to devote those means to the sacred task, not looking to the future for reward, but receiving that reward here—the happiness of doing what is right according to the laws of Nature, which are the laws of God.

PART II.

THE SOCIAL CULTIVATION OF MAN

CHAPTER XI.

CONCERNING MONOPOLIES

THE preceding chapters have dealt only with the question of the cultivation of the human form physically by the State. It is now proposed to consider the desirability of the same authority undertaking the development of the social relations of people, and, in like manner, ensuring that the relationships shall be of the kind most suited to the well-being of the community.

Governments already exercise a varied, but always obvious, jurisdiction over certain of the relationships of their subjects. They have control of the army and of the police, for instance ; also of the officers of the law, whose virtue and skill are rewarded by the State according to the merits of the individual. Exceptions occurring in the appropriateness of the rewards only emphasise the fact that, as a rule, the rewards given have been justly earned, and good conduct is not ignored.

The great advantage of Government control lies in the independence of the servant, who, answerable only to the supreme authority, does not fear the private

individual, rich or poor, and, seeking gain only by the performance of duty, cannot hope to profit by deceiving a friend or proclaiming an incessant lie to the public. The resulting sense of dignity and self-respect is perfectly evident in the faces of our soldiers, sailors, and police. Assured of their wage if they do their duty, they fear no man but their chief (and not even him if he is worthy of his office), and they can afford to be honest and ingenuous; the result is an openness of bearing and a truthfulness of facial expression which the tradesman, who has to be subtle in purchases and brazen in sales, can never attain. The advantage of the police in this matter is the more apparent in Britain, doubtless because their office is practically a life-long one; and there is the less temptation and the greater risk in their contemplating the adoption of a base course of action. There is, nevertheless, a widespread rumour that one great and wealthy trade has so far corrupted the police that prosecutions of a certain class are instituted much less often than they might be. There is, in fact, direct evidence of this in the small proportion of the prosecutions for supplying drink to a drunken person as compared with the number of prosecutions for drunkenness. This is practically the only sign of corruption in a splendid body of men, and that sign is due not only to the great wealth of the trade in question, but to the actual control of the police, so largely vested in wealthy brewers, who, with their fellow-justices, have the granting of pensions, and many other rewards in their power. In this matter, therefore, the police are less subjected to the temptation of an immediate bribe than to the pressure of a system which is ceaselessly operating in one direction.

Not only are the police paid wages, but often fed by the controlling authority, and the same is true of the soldiers; they are not troubled with anxieties and worries of selecting or preparing either food or clothes, which responsibilities are borne by specialists. It is true that the policemen's wives and families, and those of some of the soldiers, are less fortunate in this respect; still, we find in the two systems an instance of Government feeding and clothing its servants, and being rewarded with dutiful service. The same thing occurs, to a more limited extent, in the post office, a portion of the staff being spared the trouble of choosing their cloth garments. In all three services, however, the men have special functions to fulfil in no way connected with their own personal gain, though the efficient performance of duty does indirectly produce for them a pecuniary reward. In each branch, also, there is an effectual system of supervision and inspection, with incidental responsibility, so that errors can hardly escape detection, and, from the same cause, reproof is equally certain.

Another fact in relation to these forces should be noticed: the numbers of the employed are limited by the requirements of the Government. It will receive as many candidates as it requires, but no more; and those selected must be of a certain standard of physical or mental ability, otherwise, whatever the needs of the candidate may be, he is rejected. In these matters the Government is as "hard" as Nature.

Government monopolies of this kind may be called infringements of the rights of the individual; but the public has long ago perceived that its own interests are best served by taking these matters out of the hands of the private person and placing them in the

hands of the Government. In the first place, if there were more than one monopoliser of any department, there would be the cost of rival advertisements to be met, and there might be private fortunes to be made; whereas there is now but a single class of advertisement to be given, and, if a fortune is made, it is that of the community. The recent history of the post office proves the degree of elasticity and enterprise attainable in a department in which the hope of a private fortune is not a factor; it is a record of bold and costly experiment, thoughtfully prepared and diligently carried out, and resulting in the most complete success. The object sought was the comfort and convenience of the public, and the public is duly grateful. The quick vitality of this department is the more reassuring when one remembers the lethargy and dull crystallisation which have recently been revealed in other State offices. It shows that an ossifying conservatism is not necessarily incidental to a Government monopoly, in the same way that the stainless record of some lifelong servants of the State proves them to be above the temptation of a bribe, and not to be made to fear.

There is not of necessity any finality in the opportunity of the Government to create or take unto itself monopolies of this kind. In some countries the State has taken over the railways; and Britain will probably at no distant date commit into the same careful hand the custody of the telephones, to be followed later by the electric and gas-lighting systems. This has been done locally in many places; what has been done in a city can be done in a kingdom.

It is less than sixteen years ago that to elective assemblies were committed the care and maintenance

of country roads and sewers and watercourses—sanitary monopolies, with their appropriate privileges and powers for raising the necessary funds to carry on the work to be done. The trust imposed has been fulfilled; and the county councils are accredited as among the most useful and worthy of our institutions. The same principle was afterwards extended to the parish councils, though not without many a sneer and gibe at the expense of the prospective village councillor. And the village councils have done their work almost as well as the larger corporations.

To these councils have been committed certain monopolies, into the operation of which the ordinary “man in the street” or in the lane cannot intrude, save as a spectator. And the “man in the street” or lane, knowing that the work is being well done and that it is for the benefit of the community that the local authority should have the control of that monopoly, does not seek to make any private interference with what is being done, nor to set up a private enterprise to do the same thing.

Private benevolence has even committed to a corporation a monopoly of land, and one which has been for many years exercised worthily. The City of London Corporation holds the Bridge House Estates (a large and immensely valuable area), and it acts the part of the landlord satisfactorily. But it will have no sub-landlords; it will not allow unearned increment to fall into the pockets of speculative lessees. The rule is: When a lease expires the Corporation offers the renewal, not to the last lessee, but to the actual tenant in occupation; and it will not set aside this rule for anyone. The Corporation, therefore (*i.e.*, the public), keeps to itself the fruition

of that demand for the property created by the public itself.

This is an instance of what may be called a most extreme monopoly—a monopoly of land vested in the local authority, and yielding into the hands of the public the price of popularity which is so usually exploited for the benefit of private persons.

A common form of monopoly is that of a professional council, such as those of the legal and medical authorities. To monopolists of this kind the State accords the privilege of licensing persons to perform the functions of the members of the profession. There is a tendency to increase the number of instances of this devolution of authority, and almost every year some new institute is founded, with examining powers. The Surveyors, Patent Agents, and Sanitary Engineers have recently acquired the powers in question.

It would be perfectly easy for these monopolists to restrict the number of recruits to their respective profession, and so to ensure the larger financial opportunities for those actually within the fold. It would also be easy for such a body to constitute itself a sort of mutual insurance association, to the extent of providing for at least the natural wants of the members.

Another kind of monopolists are the teachers in Government schools of all kinds, who, though in some measure in competition with private schools, are still monopolists of State-aided tuition. Their remuneration does not depend on self-assertion and advertisement, which too often govern the success of the private tutor or teacher. The pupils, like the public in other Government undertakings, have not to pay for the friction of competition, with all its incidental

rivalry of advertisement and display, the cost of which must sooner or later be met by the patrons.

There are also life-holders of offices, all of whom may be called monopolists, since they are not in competition with rivals for daily work. This class includes the beneficed clergy, clerks to local authorities, and public officers generally. These men, so long as they do their duty capably, need fear no competition. They have not the worry of seeking to advertise themselves, nor the fear of being supplanted; and they can thus devote the greater energy to their official tasks without fear of a threat, and without the need to look at a bribe. The State, carefully supervising most of these servants, finds itself as cheaply and efficiently served as though it subjected them to incessant competition and the ceaseless risk of removal.

Yet the holders of these monopolies have not gained them without competition (except in the case of the Church); for practically none of them are inherited, and the advowson is the exception that proves the rule. In no Government office can a father bequeath his duties and his emoluments to his son. Doubtless he would do it if he could; but the State finds itself best served by providing that his place, when vacated, shall be filled by the fittest competitor, or the one with the most influence, and that one is not often the child of the last tenant. In contrast with this, the time-honoured methods of city fathers illustrate the danger of committing monopolies to local control, for the "freeman's" cloak falls on the shoulders of his son, if the latter cares to wear it. Advantages of this kind should pass by means of election rather than by descent, so as to ensure the admission of the worthiest and the exclusion of the unfit.

The laws of descent do not practically affect the devolution of monopolies, though some small local privileges, such as tolls and franchises, may descend with the estates to which they are appendant. The mere collection of revenue is a privilege requiring no special mental or physical disqualifications, and therefore any ordinary man is fitted to perform it. Thus no objection could be raised to the transmission of such a privilege by descent. But when some special skilled work has to be performed in return for the payment made, public interest demands that there should be a special selection of candidates for the office, so that a good return may be obtained for the money paid.

Practically all of the above-mentioned monopolists, however, are skilled specialists in their various callings, and are maintained by the State. It is as though the Government had said to them: "You can do certain work. Do it, and you shall neither hunger nor thirst, nor want for clothes and amusement. The State guarantees you this return for your labours. And in your old age you shall receive pensions."

Every one of those monopolies is an outrage on the liberty of the subject, of which we hear much; it flouts primogeniture; it is a girdle to the flag of freedom: and yet it is a conspicuous success.

The reason for the success is the care with which candidates are admitted to membership. In the case of the Church, this selection would appear to be less critical than in commercial or professional undertakings; and there is a consequent sense of discontent with the methods followed. In all other cases, there is a more or less rigid exclusion of the unfit. The rejected candidates receive no tangible evidence of

official sympathy. They may have devoted years of study to their tasks; they may have broken their health or their banking accounts in the effort to succeed; they may have spoiled their other chances of success in life; but there is no modification in the answer received. They are regretfully informed that they have failed to satisfy the examiners. And the voice of Nature itself was never more cruel than this. The message means, in fact, this: You have failed, and what you have done or what you may do, or what may happen to you, outside of the examination-room, is of no moment to the examiners. You may starve or beg or steal or scrape the roads or hang yourself; we do not care.

Here we have a merciless selection, of which none complains, for all see that it is of advantage for the general public. The victims see this, and are silent. But would not the truer mercy preclude the awful misery of some of these failures in what is almost middle-age, by making an initial and kinder, though often not more fatal, selection, in the infancy of those who might in later life become the candidates? Many of them are but seeking to follow in the steps trodden by their fathers before them, or to help their fathers in that work to which the State has licensed the parent. But the State cares nothing for family interests in such matters. It asks for the best servant, the most efficient helper of the public in certain departments of labour, and it has found these candidates wanting. It says they may inherit their fathers' property, and do what they like with it—save it or spend it, give it to the Church or to the devil—but they shall not do the same work that their parents are doing, for, if they did, the public would suffer inconvenience or loss. The

State sees this plainly, and acts accordingly. The object sought is not the persecution of the individual, but the protection of the public from the loss of time and effort (equivalent to loss of tangible property) caused by inaccurate work.

Another monopoly which the Government has adopted for its own is that of sewerage. The control exercised is vested locally, yet, so far as the matter affects the public, it might be managed in all its details from the chief office in the kingdom. There was a time when all private persons attended to this work, each for his own property; but it has been found that the Government can do it much more effectively, and, consequently, the public submit to many lesser inconveniences in order that proper public drains may be constructed, and other works of the same nature undertaken to attain the object sought.

The powers often granted to companies by the legislature are practically always much more limited than those accorded to the actual Government monopolies. Yet the wealth and influence of many of the companies are such that the concerns of these corporations are virtually monopolies, against which the private individual could not possibly contend in trade rivalry with any chance of success. Combinations of companies are, of course, even more powerful, if equally efficient.

All these monopolies, complete or partial, have one significance: they imply specialisation. But they also preclude individual rivalry. They are, as it were, a vast number of persons doing in a large way what a single person might do in a small way. It is as though a number of these single organisms had aggregated themselves into one vast organism; and as, in

the single person, various members have to perform various functions, so, in the corporate individual, various persons, or classes of persons, have to fulfil certain duties, each for each; none overlapping the work of the other. And this arrangement is found to work very well indeed. The small tradesman is everywhere crying out against the cruel rivalry of the company, which threatens him with extinction. The small man is comparable to the proverbial "Jack of all trades, master of none"; and the company consists of many masters of many trades, each occupied exclusively with his trade. The public benefits from this arrangement, and refuses to be taxed with the extra prices necessary to maintain the old system. A clear illustration is afforded by the great meat-packing companies which make fortunes of by-products that the ordinary tradesman throws away.

The company system permits of specialisation, which means efficiency of production; and it also means monopoly—for specialists, if they can obtain the opportunity of competition, will always excel non-special, or generalised, rivals.

But the companies, gaining for themselves monopolies of their general trades (by the victory of low prices), themselves create other or sub-monopolies for those who work in the various departments in the concern. They will employ so many of these men, and only so many, as they require. Those who are not required must seek employment by the private traders, and must generally take a consequently lower position in their particular handicrafts. They are thus subjected to selective and eliminative influences. Their personal feelings are not of moment in the matter. The public will safeguard the rights of the company,

as much as those of the individual. The interest of the State demands it. The chances of work or idleness, life or death, hang over the heads of all ; and all bow beneath them.

At the moment of writing, a war has disorganised many trades. In the town where I am working several large retail establishments have discharged many of their servants—not for misconduct; not for lack of enterprise; but because the small amount of business done rendered the discharges absolutely necessary, *in the interests of the concern*.

It is easy to imagine that these removals have not been effected without some pathetic circumstances arising. It is easy to imagine a hopeful young fellow, lately married, or wishing soon to marry, pleading with the seemingly harsh manager who tells him to take notice to leave ; and it is equally easy to picture the manager expressing his personal sorrow, and promising to give a recommendation to any future employer, but also giving the vital excuse that the interest of the business requires the change. The assistant recognises the supreme necessity involved, and goes his way resignedly. He knows that it would be as absurd for him to fret over the loss as it would be for the foot, the ear, or the eye, if they

“ repined

To serve mere engines to the ruling mind.”

The company, to save itself, has been weeding out its dependents, who happen to be its servants. It has the right to do this, and it does it ; and none complains, though the occasion for the trouble may be regretted. The future fate of those discharged does not concern the company ; they may obtain higher wages elsewhere ; they may starve. Some discharged

in this way do, of course, starve; but there is no legal ground of complaint against the late employers. Those who have toiled to enhance the success of the concern in its prosperity have received the wage for which they agreed to serve; the prosperity is at an end, not from the fault of the company. The effect of the bad trade is the ruin of certain of the employees. The company has the right to live, though the late servants perish. It lives, they perish, and the world does not care. A general on the battlefield sacrifices a battalion to save an army corps, and none blames him. The overriding necessity obliterates the lesser. The nation views without anger this waste of life.

In short, in the case of all the monopolies above mentioned, the claims of the individual can never equal the claims of the many individuals constituting a monopoly or corporation. This fact, with all its vital consequences, is acted upon to the full in matters civil as well as matters military, and the world approves, although what is being enacted is the ruin or the destruction of single beings simply that the comfort of the many may be the more assured.

Another feature in regard to these monopolies is that they do not stand still in their methods, but are for ever attempting to advance in one direction—towards the attainment of the utmost proficiency at the least cost. The heads of the departments desire this not only that rival undertakings of similar character may be defeated in the battle of trade, but also that the shareholders may reap the fuller advantage, with resulting advantages for the directors. The effect of this effort is the trial of new methods, persistent attempts to do better than has been done, and a disbelief in present perfection.

If there were no critical supervision by the shareholders or their nominees, and if there were no rival concerns ready to reap the advantages yielded by its crystallisation, the corporation might soon become utterly lifeless and dead, so far as novelty of method or of research is concerned; but the converse is the case: the criticism and the rivalry are real and pressing; and the consequence is the vigilant attention of the directors to all new methods or suggestions that might be applied in the interest of the corporation.

The influence of each corporation is, of course, proportionate to the extent of the forces aggregated in it; and this, in some cases, is immense. Some large companies are, in fact, richer than some small States.

What are the chief objective points to which the industry and skill of these companies are devoted? Not charity, benevolence, or the ennobling of the human race; but the winning of money from it. People must be pleased before they will pay. This may be done by means of supplying them with things to please the mind, such as literature and art, or with things to please the body, such as food and drink and clothes. Human pride and vanity, and human greed and gluttony, are slavishly served by scores of vast and powerful corporations. Not one of them would hesitate for a moment to discharge a servant who persistently occupied his time in doing that which was useless or unnecessary for the welfare of the concern; but there is hardly one but will display the utmost keenness to supply any number of the public with the means to waste their time, or do worse.

The saddest feature of private monopolies is that their profits, derived from the labours of the many, are generally concentrated in the pockets of the few.

They are the offspring and ministers of private greed, where they might be the source and end of public benevolence. Their sentiment and ambition are greed and opportunism, and their crown of triumph is a large dividend. They may be heartless and cruel to the breaking-point of human endurance, without coming within the pale of criminal law. Recently, during torrid weather in New York, when people were falling and dying from heat in the streets, the Ice Trust doubled its price for this necessity, and refused to sell small blocks, as usual, to the poor. There was a roar of rage against the trust, which "backed down."

Everything that is unnecessary is a source of waste. Our necessities are, first health, then safety and comfort, then artistic development. The doctors tell us what is necessary for health; the soldiers know what safety requires; and the poets and painters and musicians could inform us as to our artistic needs. But our environment has been elaborated by many other and less desirable influences than these: social rivalry and display; vanity and extravagance in personal adornment; hypocrisy and smug respectability; impure prudery and sensuality in its various physical and mental forms: and the great companies have been ready, each in its own way, to foster and feed the vice of the public. It has done this at the cost of what might have been devoted to worthier objects.

For, every sort of luxury and pastime, in fact, everything over and above the labour of providing for the necessities of people, has been obtained at the cost of so much labour and toil for those necessities. It is curious, but those necessities are the price of

everything, and, the more we have of them, the more surplus labour is being undertaken in their production, so that those people not engaged in providing them may yet be supplied with them. Everyone requires the necessities, and must be supplied. The things must come from somewhere. So all the toil spent on nonsense means so much the more toil somewhere, by someone, to get things for the toiler for nonsense. Thus the toilers for nonsense are a tax on the world; and the same amount of toil spent on the developing and perfecting of the human race, and its means of winning what it requires from nature, would be much more helpful to man.

CHAPTER XII.

INHERITANCE, AND THE POWER TO HURT

IN the last preceding chapter mention was made of the common rule that a man shall not inherit an official position requiring skill and uprightness for the exercise of its functions. This is so in Britain, at any rate; and the rule is a wholesome one. The reason, of course, is that the inheritor might not be able to satisfactorily fulfil his duties, and the public would then suffer in proportion. The public will not allow of this. It refuses to permit anyone to hurt it in so obvious a fashion. It would say to him: You may inherit your father's estates and his money; and you may allow the one to decay, and fling the other into the sea; but you shall not interfere with the property of other people. You can spend your money in having the sea-sand shovelled into heaps, for the tide to wash down; but you shall not have jurisdiction over one sixpence that belongs to another man.

When the public has said this, it thinks that it has protected itself, and need do nothing further.

It is quite willing to admit that its advantage would be served the most completely if the young man were to devote all his means to that object; but it does not hope that he will do so, and still less would it consent to compel him to that course.

The interest of the public is not thought to be of

sufficient importance to warrant such a course as this. Private property must be respected. The rights of private ownership must not be violated. It would be sheer robbery to do so. A man can do what he likes with his own—within certain limits. So long as he uses his property to the direct hurt of none, he is not interfered with. That is the principle on which the State deals with private property.

There are a few exceptions. The State claims contributions in the form of taxes. It says to the property owner: You shall be protected from enemies; your premises shall be guarded; your servants' children shall be educated; the roads near your property shall be cleansed and repaired; and all for a small sum paid by you for rates and taxes: the remainder of your income is yours, and you may spend it in tossing sand about, or in any other useless manner, and none will say you nay.

That is very kind of the State, which, in saying it, resembles an indulgent father who tells his son that, if a half-hour's work be done in the day, the rest of the time may be spent howsoever the young man shall choose. It is clear that the young man might occupy his leisure in some way that would be of advantage to the parent, and that the man with the thousands a year might similarly spend his means in a way that would benefit his country. This might be done directly—*i.e.*, by working for the immediate advantage of the State—or indirectly—that is, by working in such a way that the State would at some future period derive a benefit. Suppose, for instance, that the rich man spent his surplus income in cultivating some barren strip of land and causing it to bear wheat or other grain. There might be some

comparative loss of money in the venture, as compared with what would have resulted from the cultivation of better land; but there would still have been effected an addition to the food-stuffs available for the populace. If the experiment were carried on over a vast extent of land, the result might be a slight lowering of the market value of grain. This would mean a loss to the other growers of grain, especially to those nearest to the new source of supply. But that would not mean a loss to the public, who would merely get their food slightly cheaper. Conversely, if a rich man devoted his wealth to the buying of grain and casting it into the sea, the price of grain would rise: those who held stocks of it would gain money, but the general public would certainly lose, having to pay more money for their food.

It is therefore certain, that, when a man wastes his money on such an amusement as can by no possibility satisfy the necessities of man, he is omitting to do that which would benefit the public, and indirectly doing that which hurts them. For, if the money be spent in such a way that it will merely reproduce itself, without injury to the public, the public gains, since the potentialities of the money remain: there is the possibility that, at some future time, it may be devoted more entirely to the public good; and this will be so, whether the wealth employed consists of hard cash or of that which ultimately determines the value of hard cash—namely, food-stuffs.

For instance, money spent in assisting the agencies of distribution, or those of education, if spent needfully, is not wasted. Nor is it, if invested in carriers' shares, or in worthy patents, or other similar ventures, even though there may be the chance of

it being lost; for there must always be some risk of loss in a new enterprise, and the average gain will justify it. But if money be wantonly thrown away on any foolish enterprise, it is merely wasted, with consequent injury to the public.

When a State levies a tax, it in effect declares how a certain proportion of the money of the subjects shall be spent for the benefit of the public: and the money is generally spent in the manner intended, though some of it may be entrusted to the control of a few favoured individuals, for private distribution as they may see fit.

In wholly civilised communities there is never any dispute of the right of the State to impose taxes, though the amount may be criticised. It is known that only a small proportion of the private property of the subjects will be taken, and that, necessarily, for the purposes of the Government; and that the remainder will be held the more securely for the sacrifice of a part of it in this way. This remainder is, as it were, the pocket-money of the subjects, to be kept or spent or cast away, as may seem desirable. The amount of the tax will be proportionate to the expenses of the Government in its various obligations and enterprises. So, when the Government, central or decentralised, not only defends its subjects from foreign and domestic enemies, but educates their children, drains their houses, lights their streets, and performs a large share of the work of distributing their goods, its expenses must be vastly greater than if it only undertook occasional military operations. The subjects, finding themselves efficiently policed, their letters and parcels safely delivered, and their streets well-sewered and lighted, do not complain

of a moderate taxation to provide for these necessities.

The Government, in carrying on these enterprises, makes various experiments, which in the case of a private person doing the same thing would be heavy speculations, making or marring a fortune. But the members of the Government concerned do not thus make or mar their fortunes. The profit is public gain, the loss is public loss, and, meanwhile, the operatives engaged are paid their agreed wage, whether the scheme be a success or a failure. And they do their work almost equally well in either case, for their recognised duty is to do the work set before them, in the certainty of an agreed present reward, and in the hope of a future advancement as a result of especial success. Their individualism in regard to the work is not destroyed, but their individualism in regard to the reward is destroyed. And none, doing his work well, need lie about it. He can be honest and truthful, and not fear a rival.

The single exception to the rule that the employees of the State need fear no evil in doing their duty is met with (so far as Britain is concerned) in the case of the police and the drink trade, unless we admit the same defect as existing in the War Office.

When a Government enters upon any sort of trade or enterprise that might be carried on by private persons, it violates the principles of free trade. And this is not the less true, even in the case of military undertakings, which could, of course, be now to some extent undertaken by private persons or companies, as they have been in the past. In carrying on such matters, or any manufacture incidental to such as, for instance, the making of missiles, paper, military

clothing, the Government similarly competes with private enterprise, and precludes it.

It is easy to suppose that, without due supervision and criticism, the managers of any Government trade might become slothful, careless, and incapable, with resulting disaster to the State; but, so far, experience does not prove that the public servant, duly supervised and criticised, is on an average less industrious and capable than a private individual. Without that criticism and supervision, however, and with the additional incentive of bribes, his honour and utility seem to be equally frail. There is no evidence that the sense of duty in the human breast will not induce as great effort and the exercise of as much ability as the greed of gold. There is a good deal of evidence to the contrary. Who can deny that the greed of money is the mainspring of commercial effort, and that a nobler virtue inspires military devotion? Who can deny that heroic men and women, actuated by nobler impulses, have sustained greater fatigues and perils, and with far greater skill and courage, than could be borne by any disciple of selfishness?

In the case of Government employees who are paid moderate salaries, the power of committing waste is restricted to defined limits.

If a man is allowed to trade privately, he must, of course, be allowed to receive the profits of his trading, whatever be their amount.

The question is: Does the State, by allowing a trader to receive his profits, benefit itself to the greatest extent possible? The answer must be: No. If the trader were an employee of the State, he, as an honourable man, would work as honourably and with the same industry as before, and the State

would reap the profit; if simply a greedy scoundrel, he would soon have to make way for someone worthier.

But the State, having allowed a man to trade privately, and thereby to make a fortune, further permits him to deal with his wealth in any legal manner he may choose; and the man consequently bequeaths a great part of it to his child.

The State allowed the trader to reap his profits; and they were tolerably safe in his hands; for he had proved himself to be possessed of a keen knowledge of affairs, an intense love for business, and a supreme notion of the value of money. He might spend the money well or ill, so that the State might be benefited or might be injured; but the chances were that the former course would be followed.

His son, however, may be a far different person, born under totally different conditions of social life, never needing to be careful of money, nor, indeed, knowing how to earn it, nor how to keep it. He may be a very fine gentleman, but he may also be totally unfitted to be a trustee for the public.

Yet he is permitted to receive the wealth of the dead father who amassed it. He may do what he likes with it, and he does.

Is it of advantage to the State that the young man should thus be assured of that easy and luxurious environment which is Nature's garden of weeds? He may survive the temptations of power and the perils of ease; but the fact is not the less clear, that the average young man in such a case will not do such good work for the State as he who begins life with greater necessities.

The wealth which the young man has inherited is a weapon in his hands, with which he may do good or evil.

If the money be foolishly or viciously spent, the State is hurt, for something which might have been of use and value to the world is misused or lost.

The young man may inherit his father's abilities ; but what he cannot inherit is the experience and consequent perception of the true values of things, which his father developed by the stress and pain of a necessitous apprenticeship to business.

Would it not be well if the State protected itself against the injuries which the pampered child of luxury may inflict ?

Why should the child be pampered ?

Does the child belong wholly to his parents, or has the State a claim to him, to protect and save him from his parents' folly ? His body is safe from open cruelty, but his mind may still be poisoned with luxury, and his future be blasted by ease.

This argument can require no fitter illustration than that afforded by the life-history of the young man who wrote a book recording how he had spent a quarter of a million of money in two years. Would it not have been better for that young man if the State had let him receive only one of those thousands, and had taken the other two hundred and forty-nine thousand for itself ?

The State, by sanctioning the inheritance of wealth, sanctions the inheritance of the power to hurt itself. The conditions which developed the successful business man who owned that wealth cease with his life. Would it not be well if those conditions were rendered necessarily precedent to the enjoyment of that wealth ?

By all means let the clever and industrious man have the personal advantages deserved ; let him have luxury (if he desire it) and honour ; but let not his children have them till they also have proved themselves worthy.

CHAPTER XIII.

THE STATE'S WAYWARD CHILD THAT NEVER DIES

IN course of development from the condition of a being of simple properties to one of a highly-complex environment, man has exhibited a great diversity of interest in the various inanimate objects surrounding him. To some of these he has been well-nigh indifferent, while others have engrossed his most earnest thoughts and inspired the most intense ambition. But, of all the uses in which these objects have been employed, none is more important, nor, perhaps, more totally removed from the methods of the lower animals, than the functions of money—whether this be of metal or of the animal relics prized by some savage tribes.

The use of money, however, though peculiarly human, is not on that account necessarily noble; on the contrary, it would seem that the occasion for the use of money is as much an indication of depravity as of virtue. If every man spoke the truth, the whole truth, and nothing but the truth, money would not be needed at all. For its function is, of course, merely to provide a means of immediate payment or exchange in trading or barter. When the full price in money passes, credit is not needed; no debt arises; the seller does not part with his goods in return for a hope of payment; and the buyer does

not purchase with a promise. Yet if that hope were absolutely sure, if that promise were inviolable, money would not be necessary.

In a State, however, in which, to quote an ancient judge, "fraud is infinite," and hopes of payment are often elusive, and promises are as friable as piecrusts, money is a very useful commodity, saving much trouble and anxiety to the trader.

Contemporaneously with the growth of public interest in various animate, or inanimate, objects, arose the notion that the ownership in these things ought to be respected, so that the owners should not be pained by being deprived of them unnecessarily. With the increase of these valuables, the rights in regard to them were elaborated; and custom became crystallised into invariable law. The powers of the owner were as gradually increased; from the initial rights of dealing with it in the present he passed to the greater power of deciding what should be done with it in the future, and who should have possession or control of it. He, perhaps naturally, sought to extend his power to the utmost limits available; but in this he was opposed by a powerful adversary, the giant public, who, seeing danger to itself in unlimited private dictatorship over property, began to exercise an irresistible opposition to the ambitions of the single owner. The contest which ensued cannot be better illustrated than by the history of the struggle, recorded in our own law-books, between those who strove to create perpetual ownerships and those who were determined to limit these creations. Of course, the latter won. But the victory was not complete. Its latest triumph is the law that a private individual cannot dictate the future fate of his personal

property beyond lives co-existent with his, and twenty-one years afterwards. The private owner would doubtless often "tie up" his property for a vast extent of years; but the general public have forbidden him. Yet for a long time they permitted him to bequeath his estate to successors practically without deduction.

Very recently, however, the death duties have been largely increased, and to an extent alarming to the capitalist. The victory of the community seemed assured. But the private monopolist devised a scheme to turn the tide of the battle. He parted with the property in his lifetime; and at the moment of writing he seems to have scored, for, if he survive such a donation of his estate for only one year, the disposition is upheld free of duty. But this scheme would easily be defeated by an enactment that such a settlement must be survived by the settler for a longer period—say, five or ten years—to be valid. That enactment will be sure to come if the necessity for it increases. The great feature of note in the history of these death duties lies in the fact that, though they were denounced at their inception as gross invasions of the rights of the individual, the strongest Conservative Government has never suggested that the burden should be lessened. It dare not. It knows that the public is of opinion that even an eight per cent. tax is not too much for the State to impose on the property of the dead millionaire. It knows that the public (the real master of the situation) thinks that the privileges of that wealthy man should be curtailed by his death. So the new law remains unrepealed. The duty imposed is really a light tax on the property of the dead. They can no longer manage it or defend it; yet the bulk of

it devolves in exact obedience to their testamentary requirements. Why should the State thus fulfil the desires which subjects had the power but not the will to perform in lifetime? If a man wishes to benefit anything or anybody, why should he not do it? But why should he command other people to do it after his decease? If he neglects to do it while the act would have the additional grace of self-denial, why should he be permitted to assume a spurious benevolence afterwards?

When a man dies nature seizes on his true personal property. He may have done this or that with it during his life, actions kind or wicked; but, as soon as the breath ceases, Nature claims all that he is for the use of all the world. Those near him may try to delay her; but they can only do so for a comparatively short time, and that by hiding him away in the sad seclusion of the grave; and even there her long hand will reach him and drag him forth, slowly it may be, yet surely. She needs no testamentary wish; she would answer it in the name of all the living, for whose use and benefit she distributes our last possession. It is no answer to that paramount claim to quote the needs of the surviving relatives of the dead. They only concern her as being a part of the vast community of the living; and they must share the chances and responsibilities of the living, whatever may have been the particular attributes of the parent who is dead.

Does not this teach us that our laws relating to the devolution of the property of the dead have been corrupted from the natural ideal, and that our anxiety to secure to the living individual that which is his has led us to attribute to the dead the voice of

authority over it, when Nature has stilled his tongue for ever?

In nature no child is ever "cut off with a shilling." They may or they may not receive abundantly from the parent. But his power ceases with life. They are afterwards equal. The punishment must fall at once, if at all. Afterwards the universal laws of cause and effect are in operation, without appeal. Each member of the animate world, with the solitary exception of man himself, is by nature placed (when mature) in fair, if vital, competition with his rivals, and receives reward or suffers penalties according to his fitness as a competitor. His parent may have been a victor in the strife; but he must win for himself any fruits of victory that he would enjoy. This is not the less true, although creatures may inherit from parents physical attributes and powers which may determine the result of the great contest of life, for such advantages are purely personal, and have nothing to do with the possession of material objects; they are, in fact, natural powers properly qualifying for survival, and enduring by means of it. The animal world (outside humanity) does not provide the spectacle of a decayed and feeble individual totally unable to compete with its fellows, overcoming them by means of the assistance of more capable comrades, who render aid in consideration of what the parent of their employer did or had. Nature endows with those faculties that gain the victory; not with the means of obtaining a victory that others have won. The latter method is that which man has adopted, though to a limited extent. The limitation of the extent has not been sought by those who derived advantage from this unnatural course of action; they, perhaps

naturally, took advantage of a method that benefited them. They would have carried it further, and assured to themselves or to some of their direct descendants its permanent operation. But they were opposed by others of the community, who, deriving no gain from the system of perpetuation of estates, and, therefore, suffering loss because of it, determined to limit it—which they did, though but partially. The result has been that, though a man cannot impose such qualities on his property that it shall endure for ever in a certain form or entity, yet he may commence what may be described as a permanent concretion of property, which, with the assent of successive owners, may endure from generation to generation, living on, as it were, though they die; remaining in its original condition, though they have passed away. And, though they have all been born with certain necessities, for the supplying of which labour and thought must be expended, this other child of man strikes up the whip of nature that would compel some one (or more) of them to employ his faculties earnestly, and places in his hands the means of securing idleness to himself and his descendants. So the poor metal god which man has set up opposes the Gods who made the worlds and the things that live and move upon them. And men yield homage to their fetish, and turn deaf ears to the subtle voice of nature, which, from a million throats, and in the music of the stream, the wind, the trees, proclaims the laws that govern the universe.

An estate may continue in the same condition and in the complete control of successive persons for generations, centuries, and all the time it will be supplying people with the means of doing nothing, or nothing well. Such means of idleness are not, of

course, necessarily employed in idleness or worse; nevertheless, the opportunity so to employ them must be a constant source of temptation to those in possession.

The pushful owner and manager of a rising business devotes as much as possible of his time, attention, and cash to the purposes of that business, and his activity and ability are beneficial to those trading with him, and their number is continually increased. His income grows with his profits; but he puts more and more of his capital into the business, and, with this object in view, he keeps down his private expenditure. The money resulting from his successful enterprise is devoted to the purposes of that undertaking. It is like the blood in a vigorous young animal, which we know is produced as the result of the creature's ability to struggle for itself and obtain suitable food, and is employed not only in maintaining the health of the creature, but in increasing its size and strength, until the measure of this has been attained. What would happen if the vigorous young animal were taxed of its blood and compelled to lose some daily? There would ensue an inability to struggle successfully with rivals, the arrest of growth, and early decay and death.

Money gained is the blood of a business: drain it off, and that business collapses: conserve it and employ it wisely in developing that business, and vigour and growth will ensue. In the competition of trade, therefore, the concern which, other things being equal, devotes the greatest proportion of its profits to its own purposes must have the advantage over those which have to part with their gains without any return.

The process of draining-off the profits of a business

commonly occurs, and especially in the case of large businesses and public companies, which have generally to pay a substantial price in interest for the use of the capital embarked in them.

It should, of course, be remembered that the directors of most of the public companies must qualify for their position by holding a considerable number of shares in the concerns they rule, so that their personal opportunity and risk are involved in those of the other shareholders. At first sight this arrangement seems to be an ideal one. Such, however, is far from being the fact. The business is continually bled of its profits to supply the dividends of the shareholders generally. In the strife of businesses the privately-owned enterprise, in which the profits paid out are of the smallest amount, should be able to offer better terms than an enterprise which has to feed a great body of shareholders. In most trades the companies, by means of their vastly greater resources, overcome the private competitor. Want of capital is the fatal defect which ruins the small trader. Where competition is keen and profit small, the trader must control a considerable amount of business before he can obtain a livelihood from it. The trader is not necessarily a producer; he may be a mere distributor, such as the ordinary shopkeeper, in which case the competition among individuals does not necessarily imply a benefit to the public. An excess of distributors merely means idleness for some of them, and that indolence will yield nothing to the advantage of the general public. But in the case of producers an excess of numbers, though meaning a loss to the workers themselves, spells gain to the public, since it brings forth for them a superabundance of certain things which they desire, and the

price falls. The producer suffers, but the public gains, through his activity.

In regard to the destination of the profits, the same law applies both to producers and to distributors. In each case, the greater the amount of profits retained in the business the stronger will the business be, consolidating itself and rendering its position the more secure and permanent. In the case of the private person, more and more capital will be devoted to the business; money which has been spent in wages will be repaid by buyers, and spent in wages again. The trade itself may of course be beneficial or it may be hurtful to the public; the main point now to be considered is the health of the enterprise as a going concern.

When a big company wants more money, it asks for it, and, if of good standing financially, it gets it from the public.

When a poor trader wants money, he may whistle for it; that will be as likely to bring it as any other method which does not entail disaster for him. He may have great capacities for the judicious use of money; these he will probably have inherited from some ancestor; but, unless he also inherited money, his faculties may rust for want of use. Many a good man has been killed by toil, for lack of the money that bad men have inherited.

The public cannot escape from itself. If a trade flourish at the expense of other trades, the public that reaps the gain also has to bear the loss; for the starvation of workers means a loss to the community, and this is not lessened though other workers may live in luxury. The real gain of the public, whether in the first instance this gain belong wholly to a private

individual or otherwise, is in winning from Nature herself. The discovery of steam or of electricity has added more to the happiness and comfort of man than perhaps anything else ; and yet an incalculable extent of advantage derived from these sources has been bartered for profitless or hurtful trivialities. Man, considered as a whole, trades only with one other, and that other is Nature : for her he toils ; into her wide arms he flings his precious things ; with her he bargains for a full return ; and all that he has, all that he gains, whether by the sweat of his brow or of his brain, comes from her hand. Men may strive together like wolves over a carcase ; they may deceive and cheat each other, as only men can deceive and cheat ; but that for which they destroy each other and blast their own souls has come from nature, from the God of all, by whatsoever name called ; and no amount of strife, no depth of villainy, will add a grain to the harvest or a diamond to the virgin mine. Men should try to cheat Nature, to cajole or deceive her rather than themselves ; but men know that they might as well ask the sun to cease to burn, or the moon to swing out of its orbit, as attempt to alter or delay the reign of natural law.

Obtaining our all from nature, it behoves us to see that what we have is not wasted, but is used in such a way that it shall gain for us as much as possible from the supreme bargainer, the hard trader, who rarely enough throws even a feather-weight unasked and unworked for into the toiler's balance. We may despise the bestial ferocity of those wolves who fight for the carcase even while the rest of the herd is finding safety in flight ; yet we spend most of our time in striving with our fellows for the grains that

have fallen from Nature's granary, and forget the limitless supplies thence obtainable. Those supplies may, of course, consist not only of mere tangible things, but also of knowledge of principles and qualities, and occult matters generally. Man, judiciously trading with nature, does not put all his effort into the soil; but he toils also with his brain, he thinks and wrestles with his supreme opponent, who sometimes yields a precious idea, compared with which the commercial value of even the most priceless gem that has ever been found is but as that of a grain of sea sand. For the gem is but one, and its rays can but add splendour to one small room; but a valuable idea is spread around the world, and becomes the parent of many others which advance the sum of human knowledge, the sum of human comfort—nay, the very numbers of men able to subsist on the world.

But man, intent on trading with himself, getting the best of the bargain with himself, cheating and destroying himself, has devised vast systems of trading between man and man. To avoid credit he has employed money, and, to ensure to the owners of money personally the benefit derived from the use of it, he has invented interest; and this system has been developed to such a pitch that money, managed with even the easiest and briefest care and attention, reproduces itself from time to time—that is, those who use it pay a tax for it in money. The result is that a sum of money, invested in an appropriate security, is never of itself dissolved, but lives on, ever swelling to greater dimensions; slowly, it is true, but as surely almost as the seasons pass. Men make their contributions regularly to this fungus-like growth who would never give a groat to maintain the growth of a

neighbour's starving children. Yet the money is only a sum which has been got from nature. The reason is that someone owns that concretion of money, or, if none privately owns it, the State itself owns it. That reason is good so far as it goes ; but it leads to the greater question of what is best for the State—that the owner of that sum of money should have it added to, or that Tom Brown's children's muscles should be made fit to work for man ?

We have seen that a man may impose a considerable degree of permanency on his property, also that his property may continuously increase, entirely without effort on his part ; we have also seen that, in trading, that concern is *ex necessitate* the soundest the greatest proportion of whose earned profits is devoted to the business which earns it ; and we have noticed that man is by nature ultimately a trader with nature only. Yet we find that our laws carefully protect a condition of affairs which affords opportunity for the continual prejudicing of the best interests of man himself. For instance, a man owns ten thousand pounds worth of railway shares, yielding, at a moderate estimate, four hundred pounds a year. He enjoys this income all his life, and at his death bequeaths them to his son, who similarly has the income from them ; but neither person ever does a stroke of work. Or the money may be invested in land near a rising town. The owner sits down on his little property, and lives on it in idleness, sure of an unearned increment all the while. Doing nothing, these people are an offence to all natural law ; but man cherishes them ; workers touch the hat to them ; worthier persons toil for them, and so on.

The food that they eat is wasted ; the chances are

that the money they spend on other things than necessities is also wasted. Meanwhile, outside their gate stalwart men and women are waiting for a job. Nature has given them stout hearts and strong limbs, and the will to toil; but the lazy man who has never worked looks over his gate and says: "Nothing here for you to do; be off, and starve."

And the State looks on and smiles—the State that knows well enough that everything it has come through stress and toil, though now perhaps in the possession of idlers. The State lets the strong limbs waste and the stout hearts fail for lack of food—why? Because the State is governed, not by those who trade with Nature and win from her, but by those who have traded with man and triumphed by their skill in winning from him, the makers of unnatural laws of property, and the hidiers of Nature's truths. These are the people who dare not look the world in the face, and bid man take possession of himself and make the most of himself, and work out his salvation here and now. Fact is to them a stumbling-block, and truth a pitfall. They feel safer in a fog of superstition, or ghost-led in impenetrable night.

If God is love, and Love is Christ, then man has killed Christ indeed, for he has devised a system of living in which kindness is a fatal error, and self-interest and greed of gold are the two main principles that gain success.

Perhaps the devilment of greed of gold, as distinguished from love of man, was never more clearly shown than when, at New York, photographers (sharp, keen business men) took snapshot photographs of poor wretches screeching from the portholes of burning ships, and sold them to the papers; and when

the captains and crews of tugboats refused to help, and even beat off, drowning men, women, and children, in order to lose no time in saving mere empty lighters floating in the harbour. Those wretches who had no money to offer for a rescue had no chance of it.

Then, poor stone-breaker on the sunlit highway, take courage if you still retain the natural wealth of kindness and love with which Nature once endowed you. Look not up when the magnate rolls by in his chariot, plotting how best he can persuade his dear friend to buy what he himself is eager to sell; look not up then; but when some sweet-voiced bird, poor as thyself, seeing thee busy, comes near and pours forth music, look up to him, aye, and higher, where profound Law, the law of fact and truth, reigns in the blue sky! He will smile on thee now, and later, though thy head at last be laid in a pauper's grave.

CHAPTER XIV.

WHAT IS WASTE ?

THE word "waste" is generally considered to mean the loss or riddance of something of value, without the prospect of any resulting advantage to the person concerned. In almost every case, however, waste can only be used in a comparative sense, for very few things are ever absolutely wasted, even from the point of view of human interest. A man may throw money into the sea, and that would seem to be indeed a getting rid of something of value without a compensating advantage; yet if a man derives amusement from so doing, who shall say that the money is absolutely wasted? For some sort of amusement is necessary for the health and comfort of man: he cannot spend his whole waking life in the pursuit of gain or in toil for a living, and yet be a healthy, comfortable person. He must have some time for idleness and letting his thoughts run along channels comparatively useless; he must fling some of his property, whether time or mental work or money itself, into other channels, in which it may perchance be lost to him. This sort of thing we call recreation, which means waste of time at least.

And, after all, throwing money into the sea is not so great a crime (morally) as wasting food-stuffs, whether by leaving crusts on the table or eating too much. The loss of the money merely lessens the

amount of money available for the use of man on the earth ; it does not decrease the food-stuffs one iota ; and the food-stuffs are the true price that is paid for things. But a loss of food itself is a loss to all mankind ; for a superabundance of food over and above the necessities of the moment is the basis of all that has raised man above the level of the industrious brute, that must spend all its time in a direct struggle with Nature for the means of barely sustaining life. So the wilful casting away of priceless diamonds would not cause so great loss to man as the crushing of a single seed that contained the germ of some new kind of tree or herb which might be of great advantage to him. An apple pip, or a single grain of corn, might be worth more to man than the Koh-i-Noor itself ; but we are not yet able to discover the latent potentialities of those seeds, nor whether they would produce useless or useful results. We know that the diamond glitters, and so esteem it above many dull seeds.

Every act of man, not necessary for his life and safety and his advance to the highest plane of life, whatever that may be, is so much waste, which, therefore, includes a very large proportion of the acts he performs. It also includes much that makes life pleasant and much that tends to make it refined. Musical instruments, for instance, are now almost necessities for us ; yet the first music, the beating of weapons in a war dance, or the blowing of crude notes in hollow reeds or shells, could not have been a very refining or useful institution. The same argument applies to dress. There can be small doubt that the actually best attire, if people could bear it, would be none at all, for it would be truest ; but man has found that some sort of garments are necessary, and from

that initial necessity have sprung other desires, until at last we have to endure the requirements of the fashionable mode and submit to its penalties. The same reasoning applies to some extent to jewellery. It is still comparatively rarely that we find a woman of means who rises above the barbarous display of gems, and refuses to mar the glory of her own native worth with the incomparably inferior splendours of the mine. In our feeding we perpetrate much waste. The artificial stimulation of appetite beyond a certain point is sheer waste. The vain but incessant attempt to give to the senses of taste and smell greater gratification than they are capable of is another effort in the same direction; and it all means waste. It means the employment and the effort of countless hosts of people, all of whom might be doing something else, since we know that their labours are not required for the supplying of the food markets of the world. Man, as a whole, keeps these people by his toil for food. So far as the supply of food is concerned they might be sitting still all the time, for they bring none of it into the world. It is true that what they make or manufacture is exchanged for food; but that does not in the least degree affect the proposition that every man who works must be fed from one source or other, and if he spends his time in the doing of what is unnecessary, he is merely a waster of the food that he eats, and of the plot of ground he occupies, alive or dead.

A common form of waste occurs where ten men seek to do the work of one, and, not having it to do, wait for it, if not idly, at least with vain industry. This is noticeable in the crowded professions; in the bar, for instance, there being generally more barristers in practice than there are cases to be tried in a term;

and in the lower branch of the same profession, in which a great number of fully-qualified men have to act as clerks for others.

It is advantageous to the traders on public taste and fashion to keep the interest of the public excited, so that their wares may be in demand. It matters not to these traders whether their products are useful or useless. Their interest is not the interest of the public, but their own. They work for themselves, against all the world. They have the utmost skill in detecting any new source of trade—anything that will catch the attention of the crowd. They do not trouble themselves as to the utility of the new toy. They are, therefore, the ministers of waste, and they are often also the ministers of pain, for many a woman has suffered in consequence of the demands of changing modes. They are also responsible for the horrors of the “osprey” trade, and much of the savagery which confesses itself in the bird-trimmed hat. Yet they are not more truly “wasters” than the designers of gustatory triumphs, and they probably do less harm to the digestive organs, tight-lacing notwithstanding.

The same line of argument might be applied to many other trades, and with equal or greater force, for more than half of the people on the world must be considered to be chiefly occupied in work which is not really necessary, and which is therefore waste.

This is so. But, though man as a whole commits so much of waste, various sections of mankind, considered as separate communities, are strictly economical. A poor family, for instance, has generally all its members occupied for practically all of their time; one does this, another that, about the house; and some go out for wages. A township, again, portions

out the work that it is permitted to undertake, and its officers and servants have their allotted tasks and occupations, with appropriate periods of rest. There is here but little rivalry as against the interest of the public; the men do not gain anything from the public by changing their work or by committing any sort of waste; on the contrary, the official critics detect the least laxity or unwarrantable variation, and know how to punish accordingly. Within its limited jurisdiction, then, the local authority works without friction, and without much waste. If their jurisdiction were much wider than it is—if, for instance, they had, like the Corporation of the City of London, the management of some landed estates, and could act the part of landlord, they would do their work under proper criticism with as much benefit to the public as their present labours are performed.

In some instances local authorities have been compelled to assume a jurisdiction which they had previously never contemplated. In Kimberley, during the war, the local authority, which happened to be a military authority, had control of practically everything in the place. Private property vanished; the public necessities were paramount; and the individual yielded to the public all that he had. If the siege had lasted long enough, and the besieged obtained control of sufficient land, there would have occurred a revival of those "common fields" which in ancient times were the property of certain communities, in Britain and elsewhere, and which the owners cultivated in common and reaped in common. We should have had the spectacle of a triumph of communal interests over the interests of the man who would win from his fellow-man instead of winning from Nature.

But, it may be objected, how can a majority of people be wasters when they are so largely employed in distributing materials or knowledge to their fellow-men? The answer is that the distribution of material and the inculcation of knowledge are far more cheaply undertaken by a local authority than by a private individual. Who, for instance, could "run" the post-office so well as the Government? Who could so sternly repress that strangulation of local interests which is often perpetrated by a railway company, whose monopoly is generally exercised, not in the interest of the public that gave it, but in the interest of idle shareholders, who fatten on the public?

Very possibly a keen, "driving" director of a public company which employs large numbers of people would laugh at the idea of the Government being upheld as a good manager of the post-office. "If I had the job," he might say, "I could run it at half the cost." Quite so; but he would do this by beating down the labour market to the starvation-point, without heeding the bodies or the souls of the employed. The Government is wiser. It knows its duties to be not only economical, but parental; and it fulfils them. The sovereign power of the State is not in direct competition with commercial rivals; and the great aggregate of the electors are its judges. It may sublet its work (with evil result), but it cannot sublet its duties. Government contracts farmed out are a vile institution, and, though they may look economical on paper, they may mean a heavy tax in human blood and bone—a tax levied by the "sweating" contractor, who has bought his contract with a low tender that should be endorsed "torture."

One of the most vitally interesting forms of waste

perpetrated by the human race is found in the treatment accorded to coal. Of this we know that the quantity available is a fixed one, and that no reproduction of it is now occurring. There may or may not be enough coal in the world to last for a century or two,¹ as statisticians tell us; but everything indicates an increased destruction for the future, unless governments take the matter in hand and limit the output. In our own country, where mines are chiefly private property, this would be esteemed an outrageous measure, violating accustomed liberties of the subject, and so on. So we continue to draw freely on our capital in that bank that issues its own black bullion; but we never put anything into that bank. We sit comfortably before the blazing hearth and watch the smoke wreaths flowing up the chimney, and never realise that we are deliberately wasting all but a minute fraction (Mr. Peake puts this as one per cent. for the ordinary householder) of the heat that should be ours. We bestow it gratuitously upon the insensible void of the sky. Yet the coals we happily watch vanishing are of more use to man than an equal weight of diamonds would be—except for the purpose of drilling holes in things. For ornamental purposes, in a State where money is won by deception rather than by work, diamonds are simply hurtful; for they enhance beauty, which, if it need embellishment, should find this wholly in something bespeaking virtue, intelligence, and courage; and the speculator's diamond does not mean any one of these.

¹ According to Mr. Peake, President of the Institution of Mining Engineers (*vide* his presidential address delivered May 14th, 1900), the British coal supply, at the present rate of increase in consumption of it, will be exhausted in 150 years' time.

Have we not felt this when, in a throng of glittering women, the eyes, dazzled by ropes of gems and the serpent curves of golden chains, have found relief in the aspect of some modest, retiring woman who, ungemmed, unchained in gold, yet wears the priceless decoration of a sweet disposition, whose record is clearly written in her face? She may perchance possess not quite the classical beauty that others there have enshrined; she may lack the first youthful bloom of the *débûtante*; but if she be the most womanly woman there, a man's heart will warm at the sight, and will tell him that she is the one who would be the most devoted lover, the tenderest mother, and the gentlest companion.

“The tenderest mother”: it is the mothers who make the world! And yet, think of the multitudes of potential excellent mothers whom force of circumstances compels to die childless! The State takes care to fertilise the barren brains of a child, whatever his capacities may be—many of them brains that should have been finally dealt with in infancy. And those more important organs? But the world is still dark and afraid to think! So the waste of life goes on—the double waste of barrenness and of weeds let flourish.

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If there be only a given fixed amount of gold coin in the world, which is, of course, the fact, then, if some have much of it, others must have little. This is obvious. But suppose that money means merely so much foodstuffs (and this is equally the fact); then those who have most money have most (or the means of obtaining most) of the foodstuffs. But the rich can eat no more than the poor. They know this as

well as we do ; so, instead of accumulating a great bulk of simple things, they bargain for rarer things, the first of the season, and so on ; for all of which they pay much more than the price of the commoner articles. In fact, they virtually exchange a great amount of one kind for a much smaller quantity of other kinds. And this line of argument may be applied with equal truth to all costly things—they all represent so much foodstuffs. And there are many people who have not enough of the simplest forms of food or other necessities. The reason of their lacking may be their own vices, those of their parents, or their inability to “succeed” in a world where the victory is to those who can most effectually conceal from others their inmost thoughts—nay, lead the minds of those with whom they trade, along false lines of thought. These losers in the battle of life may be, therefore, “unfit” ; but, if so, is it the kindest way to eliminate them with hunger and other miseries ? If they are really condemnable, let them be told so, and let them also pass on into the unknown, without the protracted ordeal of toil that grinds to death. Yet, if what has been said above is true, the labours of these fading ones, those who toil for fourteen hours per day for 1s. 3d., are necessary for an enormous surplus of profit over loss, in the accounts of great commercial houses. These accounts are the flowers of the plant of commerce ; they are the garlands that crown the victor in the vast rivalry of corporations ; yet their root and origin are in the stress of the hopeless and miserable though ceaselessly industrious.

Each great house means so many hovels ; each costly feast means so many hungry stomachs ; and it must be so. Dear lady, your sweetness and culture—

are they not founded in bitter toil and tears, and consequent shame? They mean so much foodstuffs spent, and so much longed for by others. Your knowledge means ignorance somewhere else. Your dainty plumes mean bare heads and feet for some others. It must be so: until man dares to think, and exchanges the wasteful liberty of the few for the slavery of all—the slavery to what is best and noblest for the great majority.

CHAPTER XV.

THE HEAVEN AND THE HELL OF IT

HISTORIC man has always believed that in one or another form he would receive in a future state his desserts for conduct here. The scope of his duties and obligations in this life has been variously delimited by different classes of priests; and the definitions given—in so far as they have been inconsistent with fact—have of course been false. Unfortunately for the contentions of the theorists who have prevailed, there is no legal or reasonable evidence that the future state of a man (if any) will reveal punishment or reward for what he does here. Man, wanting it to be so, has believed that it would be so; but belief is not proof.

Various classes of persons, for certain reasons, have favoured the idea of a future heaven and a future hell, and in so doing have minimised the present results of vice and virtue. They have doubtless been influenced in this direction because present pleasure and pain seem often to be rewards and punishments for vice and virtue respectively, rather than for virtue and vice. This may be owing to an inaccurate conception of what constitutes vice or virtue.

Human tendencies are such, and so violent in some cases, that unless kept in check with a tight rein they may precipitate one into a vortex of passion and strife; and man has therefore invented many methods

of curbing them. Some of these tendencies may be highly necessary and laudable in themselves; yet, from the danger which accompanies them, man has been led to regard them as incidental to degradation—in the same way, perhaps, as temperance extremists regard all kinds of alcoholic stimulants.

The idea of a future heaven and hell has provided a ready means of governing the thoughts of men; for the whole scheme is so occult that immense opportunities are given to the imagination; and the imaginative and clever are easily able to excite to intense frenzy the emotions of those to whom they discourse on this subject. Full advantage has been taken of these opportunities; and the results have been very diverse: the ennoblement of many lives; the cruellest sacrifice of others; the blighting of some in the various forms of insanity; and, perhaps, most commonly, the stultifying of human investigation of the things of nature.

But man early discovered that Nature held in her grasp priceless treasures, and that the only way to win them was by passing along the path of natural truth, without attending to the protests of the followers of priest-said dogmas, or other fancies. Riches untold have been found along that pathway; and the necessity of following it has now been fully recognised in all departments of human affairs, save one—the spiritual. The priest has divorced the spiritual from the natural—and, perhaps, he was right. But, when he claims the human body as spiritual, or the human mind either, he seems to be in error. When he claims that the birth of a child is not as much and as exclusively the result of natural processes as, say, the birth of an incubator-hatched chick, he is merely

proposing false premises. So, also, when he says that human life is more spiritual than animal life, or more carefully to be guarded from the penalties of unfitness, he is also wrong. The great bulk of people would now believe him to be right; but this may be because they have not yet allowed their minds to consider the evidence to the contrary which the world affords—and not only the world, but the whole universe.

The priest, in all religions, has been the sculptor of heaven and the painter of hell; while his people have looked on, awe-stricken. Self-interest has made the heaven seem brightest for those who did most for the artist, and the hell hottest for those who disowned him. But the selfishness has been well-cloaked in the garb of sympathy and goodwill; and few have found that garb transparent; and they have often been persecuted for declaring what they saw.

So the present notions of heaven and hell have been developed and fostered. And what is the result? Is the world as healthy and as lovely as it might be? It is half-full of slaves—whipped to their toil by starvation; it has a large population of people who call themselves independent, but who are the abject servitors of the social bogey; and there is a large section of the Jew-type. These last are often in the highest places, for the ways of the world favour their rise; and they multiply the ignoble triumphs of their cunning, in the offspring who inherit wealth and the certainty of the power it confers.

Is the world as happy as it might be? Look at the people you meet in the street. Here comes a man driving a cart; he toils all day for a small wage, keeps up a little home, and rears some sound children;

and if he cannot save through all this, there is the hospitable workhouse at the last. Here is a beggar, a sturdy ruffian, who has never done a day's work (as he boasts), and never will, but who is ready for a night's crime at any opportunity, and is at all times a standing menace to society, especially to the industrious and the feeble; he is allowed to live on, though handy trees are everywhere beside the roads he frequents. Here is a lady in gay clothes; none mentions her, though all know she is there; none tells who buys her rich attire, though that were easily discovered, and all suspect it. Here is a virtuous, fashionable belle; she has the head-gear of a savage, bits of dead birds and things stuck harmoniously about her hat; she has a false bust, and an atrocious waist; she is a tortured and wretched thing, trying to smile and to walk with freedom, and none offers her a pen-knife to cut her laces, nor a scissors to snip out the barbarities from her hat. She is a ghastly spectacle, yet fashion says that she looks nice—and fashion knows. With her is a gentleman-at-large. He is utterly sick of it all, for he has a soul above the lazy louting that is his lot. His world can offer him no pleasure that he has not tasted, he is sick of them all; but this girl is pretty, so he fools around with her, and says all sorts of subtle things. He knows every joy, except the joy of useful, hard work. That he has never known; and through all the fleeting items of his amusements the question has often forced itself upon his notice, whether he is worthy of what he has while so many others are without it. Later on in life this question will cease to obtrude, and he will become harder and more cruel in his ideas, perhaps less nice; but if he keep his money, he will always have many friends,

and when he dies he will be sent to heaven by the local parson, and the village will be in mourning, where worthier poor have passed unnoticed.

And then, the small tradesman. Is he happy? On Sundays he may have a good position at his chapel, and may preach with power, as it is called, bringing down (as it were by sheer shouting) a blessing on his audience; but during the week he earns the appellation of a keen business man, and little stories get about proving his trickiness and readiness to take any mean little advantage, and to tell any little mean lie, to gain a pound or less. And the dreadful part of it is that he is compelled to do something of the kind to compete with his rivals. He is no fool; he knows that what he raves on Sundays is his moral death-sentence for the rest of the week; he would like well enough to carry the fervour of that one day into the others; but that would not be "business."

And then the lawyer—the paid liar—the public regard him as a rogue, having made him one. He is asked to settle matters in dispute. He is to look after the interest of his client—that is, he is to put forward everything that is in his client's favour, and to suppress or decry everything that is in favour of the opposite party; and when he has done it well, people say, "What a clever man!"

And the doctor—the man who goes about doing good—he knows the value of change of air; but how often does he send his "fat" patients to take that medicine. Who does not know of the villain who is readier to risk a life than to risk being found out in error—the uncatchable murderer who has waited too long before confessing himself a fool?

Then there is the man who is proclaiming some

creed that he knows is incredible to the mind that does not violate itself : look into his face, and see if it is an open face, or the face of a subtle deceiver, a dogmatic cultivated impostor who assumes a false halo of sanctity, while still lacking the openness of fearless truth.

And whence arise all these blemishes? From one thing—the strife between man and man. Man now wins by outwitting his fellow-man, and that means in most cases by deceiving him. If a man is of a very low moral type, he can enjoy this, though the deceived be even his own brother ; but if there remain any spark of virtue left, if some purer soul have influenced him, and breathed upon him somewhat of the divineness of love, he will feel within his breast a sense of a strife—the strife of the real devil with the real angel ; and, according to the result of that strife, he will be in a heaven or a hell. This will be so, whatever be the state of his finances. He cannot shake off the responsibility.

Many find that hell pleasant enough ; many find in it great earthly pleasures, and power and strength ; and others find that heaven cold and poor and miserable to the sight of a world which pities them, and yet often condemns.

The responsibility for this rests with the world—man's world—which frames for us our heavens and our hells—and they are typical enough.

Can the world ever make its present heavens a little bit more bearable, and its hells a degree more bitter? That is the problem that many have faced, and have fallen in trying to solve.

In taking a general survey of man's position in regard to the status of the spiritual, we find that man

alone of all animals has any considerable notion of any future state at all. It is generally considered that this fact is proof, indeed, of the superiority of the human mind; and it certainly proves a degree of elaborateness of reasoning; but it does not prove that man is thereby the better suited for life on this world. On the contrary, we find that there are many creatures which seem more suited to their environment than is man himself, though man, by means of his natural abilities (which have nothing to do with his belief or denial of a spiritual world, and have often been developed in direct conflict with the holders of such a doctrine), is often able to overcome the natural obstacles to his existence. We find that the other animals, without a notion of a future life, do their utmost (generally) in this life, both in regard to their domestic or family duties and in their social or civil relationships. The tiny ant that without fear faces a monster ten thousand times as large as itself is a greater hero than the sneak who lays a plot to effect by another's aid the injury that he is himself afraid to inflict on an enemy; and the mother-bird that remains still in the very presence of death, for the sake of her little ones, when one stroke of her wings would carry her into a haven of perfect safety, is a more devoted parent than she who reels after her fleeing children.

The stickleback is still active, brave, and ingenious, and at one season incessantly industrious, though his mental horizon can hardly exceed the chill, narrow limits of a rivulet. The ants and bees do their utmost for their respective communities, without sense of the eternal. The little lizard, like his gigantic congeners, basks with evident pleasure in the

sunshine, without fear that the genial heat will ever be increased to the torment of a hell.

In short, the animal world rolls on without mishap, though untold of eternity. Is man more greatly blessed to dream of it? Has he not found the uncertainty of gaining a future heaven the fire of a present hell? Has he not, in the effort to inflict on his fellows the ordered joys of a blessed future, often treated them to present cruelties of which the devil might well be ashamed? But, more than all, has he not, while eagerly looking for signs of future bliss, lost sight of present opportunities of gaining happiness? And present pleasure is future joy; for pleasure does not die in a moment; it echoes down the years, like sweet sounds that live again in memory, helping us to be content.

And, then, what of the thing that is called pleasure? Is it necessarily something base, as madmen have sometimes said? Is freedom to be happy necessarily the prelude to something lower than the beast? How absurd is this, in the face of the fact that the great majority of us all, did we dare to confess the truth, are now in peril of descending to a lower depth than that of the beasts—save those that are man-like. Too many, alas, descend to that depth; and others, in other ways, are sunk almost as low. Would the certainty of a present hell and heaven only tend to sink them farther? Might it not rather raise them? At least one medical authority of vast experience has replied in the affirmative.

The notion that if the future life be eliminated as a factor the world will become sunk in vice is quite unworthy of human intelligence, though this idea is carefully fostered by those who shut out the light of

nature from their temples of truth. The person who would dare to think is terrorised with visions of debasement; his self-assurance is crushed by dread; and the effort to shake off the chains of superstition is construed as a sign of the surer fetters of the devil; the mists of ignorance (illuminated only by the grey-ness of a hoped-for heaven and the glow of a certain other place) are said to be the ordered environment in this life; and the vigorous mind, fretting against the barriers, is bruised at last, like some poor bird that might try to soar were it not encaged.

But human attempts to define the future, or to judge the past, have never disturbed natural facts. If man chooses to be a fool or a beast, Nature will not say him nay; only, she may still, perhaps, continue to wipe out from her scheme of the living those who break her laws; and, if their offences are of a slighter nature, she will punish them the less—with, perhaps, the sense of their unworthiness, their lack of kindness, or the fleeting nature of their joys. Thus it is with us now. The natural rewards and penalties for our acts are ever being enforced by the first law-giver.

The chief results may be divided under two heads—love and ill-will or hate.

These need not have reference to any particular person as the objective, but their chief influences relate to the great mass of those with whom we have relation in business or pleasure.

Love and hate are, of course, directly opposed to each other. In the history of the world hate was the first in the field; love of any sort was a later influence, and it was a brief and restricted sentiment. But throughout that history the influence has ever been growing; and it was the keyword in the teaching of

Christ. At first found only in the family, it demonstrated its power in the field of strife, in which mutual aid always conquered individual effort. But its further extension has ever been opposed by the blind wisdom which has followed the dictates of selfishness, and has refused to see that the greatest happiness of all was necessary for the truest happiness of one. The man who can feel happy in affluence, while worthy poor starve and struggle around his horizon, is fit only for that antiquated heaven in which it was supposed that the joys of the saved would be the greater for a sight of the miseries of the damned. Our love has grown to be too strong for such an atrocity, and our instincts tell us that, if we were witnesses of any such spectacle, we should set fire to heaven itself rather than allow such a scene to continue without protest. But the same victory of hate which prevailed throughout creation has still operated in mankind, and has given the triumph and the survival to those who had enough of universal malice in their natures to make their greed of gold, however won, insatiable. Love of all has triumphed, but only in rare instances; the love of self has been infinitely more successful. Yet, recognising the beauty of love, we have been forced to plead for it, and to do something to show that appreciation. So we have centred our love on the sick and ailing, and have done all for them, often greatly to the prejudice of the healthy.

Nature, if she ever smiled, must often have done so (or wept) when she witnessed the efforts made in the name of love, and in ignorance of natural law, to prolong lives which were a continual menace to others, and to save those weakly ones whose life meant death.

These efforts were largely made by those who had a certain strength of kindly feeling for their fellows, and who had also large means at command ; in which circumstances the generosity was the more apparent. And this violating of the natural law which removes the weaker obscured the greatest truths of love, which lie hidden from the casual eye. If the current methods continue in operation, the human race must assuredly weaken, for all the weakly are preserved, hot-beds of disease, to poison the human race. This is a ghastly price to pay for the wickedness of loving them to the extent of letting them live.

The wealthy support all those safety-valves of kindness which excuse their own selfishness ; and the world is blinded by the golden dust they fling towards the cripple. The world is satisfied by this, and forgets the vast ill-will which must be his who can grind down his employees to the starvation point while his million is growing. The world points to vast results that have followed upon the accumulation of wealth in single hands—results vastly beneficial to the race—for an excuse of its customs ; but vaster results have followed the determination of peoples, for the latter have been more enduring and beneficial.

But the world has had to pay the penalty of its indifference. It has to bear the spectacle of untold misery, of blank ignorance, and of bitter hate and envy, such as condemned the end of the nineteenth century to a place in the annals of barbarism. The poor and hating and envious are told that their ill-will is wicked, that they should be content with their lot, and so on. And as soon as they have learnt this lesson, their employer, or master, screws them down to a tighter wage, and repeats the solemn precepts once more.

If they plead for the tortured human body, they are met with the legend of the rights of capital.

Meanwhile, their despair bears fruit in the various offspring of ill-will, and the world is the more like to hell than heaven.

But the man who triumphs over them continues sure of his reward : if he can keep down their wage, and drive them hard enough, he is sure to succeed, unless a more subtly scheming rival can outbid him in the markets. With self for a god, he is sure of the present, and the world will see that, if he leaves money enough, his children shall never want. There is only one period of his career when the promise of such success was marred of its attractiveness ; and that was rather early in life, when his natural ill-will was in conflict with an opposite sentiment, which someone else had inspired ; when love, unknown in the abstract sense, yet, in the concrete exercised the same influence, and taught him somewhat of its beauty.

And she who taught him yet teaches the world. The chief charm that glorifies her face is goodwill, the absence of selfishness, the readiness to sacrifice herself for others, and to suppress all unkindly emotions and shed on all around the influence of a gentle presence. In this there is nothing of the miser's greed, nothing of the keen driving business-man, nothing of the relentless landlord who taxes the blood of the parents and the very bones of the children. Let us thank God, the God who made it all, for this hallowing of the kindly sentiments, so that their possessor is able to make a fool of the keenest and most greedy monster the world has ever known.

And, when we regard her and him, we begin to see

clearly defined the heaven and the hell of our world. We see that love is the heaven, and ill-will the hell. The love is such as hers—love to all that mean well to all; and the hate is such as his—the hate that can do a sharp deal with a friend, can mislead with subtle wiles and entrap with hidden snares, and can leave a thousand victims to perish in misery, if only a heavy bag of dry gold may be secured.

Most of us men, accustomed to such a hell, yet gain once or oftener in our lives a glimpse of that heaven. The picture may soon fade. It may pass in an hour, or it may endure for a longer season. It may enter into our lives, and become part of us, making us more gentle than we should ever have been without it.

But love that refuses to be bound by natural law is no love at all. The kindness that would conserve sources of future contagion is but feeble and erring. The basis of all must be natural law, which is the voice of Nature; and that law, followed in all humble obedience, will ensure for us ever more and more of such true joy as is possible in the world.

Note.—Under the title of "Home Industries and Home Heroism" Mr. Thos. Holmes, a police-court missionary, paints a terrible picture of the misery by which some forms of commercial supremacy flourish (*Contemporary Review*, March, 1900, p. 411). The characters he mentions are mainly those of broken men and women who, after years of strenuous toil and bitter privation, had sought death, and so come within the grasp of the law. One woman had maintained an afflicted sister for thirty years by washing, and yet had the moral strength to refuse a proffered gratuity. Another, a widow at thirty-five, with four children, lived with them in a room 10ft. by 8ft., for which she paid 3s. per week rent. She made matchboxes at 2½d. per

gross, buying her own paste and thread. She could make seven gross in the day of fourteen hours; and the week of seven days' work yielded, after paying the rent, 6s. 2½d. for five persons to live on. But her old mother had allowed her 1s. in addition per week, until death ended this source of life; and then, after a few despairing weeks of slavery, the toiler herself attempted to follow into the same rest. But the helper sent her for a holiday to the seaside. She sat by the waves, but could not be still: her hands were automatically making boxes of the air. When last seen after her return she had worked from 6 a.m. to 1.30 at a profit of 7½d. One of her children was then dying of consumption.

Another woman, mother of eight, whose husband was in gaol, was a blouse maker at 10d. per dozen, finding her own machine and thread. The last week, by working 108 hours, she made 10s. She gave birth to a baby, and then in less than a week was back at work again. In her case the sweater next above received 2d. per dozen for the mere letting out of the work.

"The mills of our mechanical God grind exceeding small, and spare neither old women nor young children. Yet deep down in the human heart lies the germ of better things. 'Man to man is dear,' in spite of competition, in spite of the greed for wealth, in spite of idle pleasure, in spite of grossness and wickedness. 'Thou shalt love thy neighbour as thyself' is still the natural law. And the poor live up to it. Again and again we have known a collier go down into the deadly gas on the off-chance of saving a comrade whom yesterday he was ready to fight for a pot of beer. Again and again we read of men losing their lives in the vain endeavour to save others. 'Brave fellows!' you say. Not braver than others, for we are all built that way; there is but one human heart."

CHAPTER XVI.

THE LAW OF COMPENSATION

THE title of this chapter is that of some voluminous treatises written by persons learned in the laws of the land. The human law of compensation is interesting, perhaps, but certainly difficult, and, moreover, it is liable to variation from time to time. But the natural laws of compensation, even if never learnt by man, are surer, and never change, though various influences may sometimes seem to cause them to do so. In physics the compensating influences are not so obvious as in mechanics, nor in these are they more masterful than in the operations of the senses of animals, including man himself.

Why is it that the caged bird sings with all the fervour of his wild relatives, when he has formerly battered himself against the bars? It is because he has become used to the prison, has found the greater joy in such few means of pleasure as were permitted by his owner; because he has accepted the inevitable but unsuited food; and, finally, because in him the great law, the merciful rule of compensation, is in active operation, helping him to live.

But this law, though it may help us to live, does not provide any inducement for death. It may, at the utmost, smooth the path for a sufferer, but it can suggest nothing that shall balance the great debit of death; nor is there anything in nature that can give

the least indication of that balance being struck, unless death, indeed, is the striking of the final balance for the debt of life. And the scheme of the Creator would be marred if any such idea were clear; for it is part of that scheme that all living things should strive to live, and that the weaker should be thrust aside, to incur the always fatal penalty of weakness, while their stronger fellows live and perpetuate themselves. It may be that after death the great law we see so clearly working here is still effective, yielding some divine compensation for what has gone before; but the idea of such a thing should never lead us to violate any natural law. And this obviously possible result of the knowledge of it might well have been in the contemplation of the all-wise providence which has been so careful to screen from the ordinary channels of our intelligence all evidence of the future state. It is as though providence had anticipated what has happened upon even the poor human efforts that have been made to pierce the veil of the unseen, and had foreknown that any present knowledge of a future state would result in our speedy degeneration: the spiritual would triumph, and man would speedily vanish from the world. It is a question to what extent the sheer animalism of man has kept him afoot in the race of life, and how far his so-called spirituality has degraded him to the level of an emasculate visionary.

Man may have a spiritual side to his nature; but he is here living as an animal, and he should act upon that fact, and not upon mere baseless assertions to the contrary. Spiritual teachers have always laid claim to all the nobleness incidental to human sympathy and love, and to all the initiative which has been developed in our great institutions of mercy; but it is

found on inquiry that in this the teachers have been acting on false premises.

Man the animal is described by a certain class of people as man the devil; and those are the people who would make him out to be a limp kind of fallen angel, stiffened only by the great and original devil. They forget that love and kindliness and self-devotion are not peculiar to man among animals, but are often exhibited in great intensity by other creatures, many of them his inferiors in mental complexity. Man may be kind and devoted and gentle, though still one of the beasts, entitled only to hope for the same measure of future existence as they may receive. And, since human affairs are here governed by nature only, it would be wise for man to obey natural law, such as he can discover, and not supernatural law, such as he vaguely imagines. There is but one system of natural law acknowledged by the world: mechanical rules are the same in Iceland as at Timbuctoo; but spiritual things are so uncertain that no two countries can be found with exactly the same creeds of faith; and there are hundreds, perhaps thousands, of differing religious beliefs.

But, though man is here ruled by natural laws, and is purely a material creature, there is no reason why he should not hope for something different hereafter; only he must be careful to dissect and try in the fiercest light of criticism all proffered evidence of what that future life may be.

Compensation, or none, in the future, it is certainly universal in the present; but the curious fact is that it appears to operate not always in the same individual, but in different ones. The general average fulfils what must happen; but the individual incident

is greatly varied. So that, apparently, there is often an absence of compensation in the life of a single being. Take the common case of certain animals preying on others ; some of the captors are pleased, and the victims suffer. But the race of the victims is benefited by the persecution ; which develops the powers of defence and escape, and the means to avoid one enemy enable it to evade another.

The same line of argument may be applied to such a matter as the supply and distribution of food-stuffs. The world can only produce profitably (with chance of leisure to the workers) a certain amount of food. There are a certain number to share it. Some have a thousand times as much as others, and have not the spur of necessity to urge them on. The result is that sooner or later they are left behind in the race of life, which is won by the descendants of hard workers and clever thinkers. The rich are compensated for their possessions, and the poor for their poverty ; but the individual rich man may experience none of these penalties of wealth, and the poor man none of the benefits of poverty. The one may pass his time in idle luxury, and the other in strenuous toil ; and where is the compensation in such a case ?

And yet that rich man, and the poor, do receive some present compensation. Like the bird in the cage, the slave of toil gets used to his prison, and finally is happy in it. The east-end Londoners are happy enough ; but when first they migrated thither from country homes they were no doubt miserable indeed. They have got used to their cage. The rich man has no wants that he can discuss, and those he feels are therefore the more irksome. Having so much, can he not have all ? And when quite used to all that

his wealth can bestow, he tends to become the more critical of it, and to derive the less pleasure from it—even from a continued variation of what is purchased as a means of amusement.

The starveling toiler, however, has deeper joys, often due to comparatively trivial causes. A sixpence unexpectedly gained is a mine of wealth to the man whose finances have for weeks not risen above the level of halfpence. An extra pipe of tobacco may give one man twice the joy that the most costly cigar can bring to another—solely through the operation of this same law. And it works in matters of sentiment and feeling, as surely as in matters of cash. The starveling for love revels in the recollection of a morsel of it which was once conferred; and the would-be artist, hungry for praise, is delighted by a word of commendation from one whose opinion a more gifted person would not deem worth consideration.

Yet where is the compensation between the lot of the heiress and the scullion? In how many generations will the general equilibrium be reached? And yet, O beautiful girl in beautiful garments, you probably have to endure some troubles that are consequent on your wealth. You are so priceless a pearl that you must be kept in a suitable case, from which you cannot escape; while the coal-chip in the cellar needs no guarding: and therefore moments arrive in which the cellar is happier than the drawing room.

But the law of compensation is not so universal in matters of sentiment as in mechanics. The expenditure of effort, the sense of feeling, do not always produce their full weight of result in reaction, but an ever-waning one; thus the effort becomes ever easier of repetition, and the sentiment ever more easily

aroused, in the same circumstances. The result, however, may be merely the effect of becoming used to the effort and the sentiment.

The only criterion of physical happiness must be that of survival; and the greatest delights, if they do not tend to this, must be deemed to be pernicious. There can be no escape from this proposition. That only is virtuous which conduces in the most direct manner to the health and improvement of the human species on this world. Man, not yet having found a spiritual guide which all will accept, and having proved the truth of natural laws in other matters, can well place himself under the rule of Nature in all matters, and learn virtue from her, and improvement from her, and from her only.

Everything that deviates from this standard must impose its consequent penalty.

What are the penalties we have incurred by having shut our ears to the voice of Nature? Look along the street, and you will see ample proof. The proof is the apparent degree of unhappiness of the majority, and the narrowness of human conquest. Man has achieved much; but it has been the achievement of only a few men, and the others have adopted as their own the ideas of the pioneers. At every step, misled by false prophets, man has turned aside from the path of truth to follow the false lights of fictions. The penalty has ensued, as always, and the wanderer has been lost, groping for what he can never have, and missing what he might reasonably expect to win; and with creation gazing at his folly. And very many of us are miserable. Misery is Nature's warning, but we heed it not.

Nature's first law is truth; but we are most of us

strangers to it. Our children are taught to lie, to conceal facts which we all know to exist, but which we do not desire to hear mentioned. They are later taught much that can only be surmised to be true, and much that we know to be absolutely false. We older, if successful, men of business have learned to cloak our feelings and our thoughts; we are adepts at concealing our wishes and our plans, and putting forward quite other ideas and desires; and because we have succeeded in these efforts we think that we have some sort of right to be happy. But we forget, if we ever knew it, that we have transgressed; we do not realise that we are already convicted, and must pay the penalty. Instead of tracing what is wrong with us to its true source, deceit, we seek some palliative for the discomfort; and our gains enable us to obtain entertainment. But even here the voice of the great Law-Giver reaches us, though but in echo. It may be merely in the pure sunshine, or in the candid utterances of the birds; or some sweet human singer may appeal to chords we would suppress; or some lovely face, radiant with all the sweetness of a pure heart, may photograph itself upon the darkened soul that yet retains the power to see the light. And so God's angels give us their message, which is not only one of condemnation for wrong done, but of praise for virtue; for it is in their presence that we feel the deepest joy in remembering those (sadly few) occasions when we rose to something higher than our accustomed level—though what we did may indeed have been “bad business.” We hear no word of comment from the source of this pleasure; but we feel that those moments when we achieved even small and uncertain conquests over self and deceit have made us the less unworthy to be

there and to listen, or to see, and to drink-in, the beauty which God has prepared.

The joy of truth and the misery of falseness are obvious in all matters of sentiment and emotion. Even hatred, expressed with candour, gives some joy to him who proclaims it; and, conversely, hidden ill-will is but a canker in the heart. The same fact is equally true in love, the expression of which will ever be a source of supreme joy, even though unrequited; and the poet has described how hidden love tortures the heart.

The present arrangement of affairs, however, is unlike Nature, and does not yield its rewards to the candid. We are, as it were, players at a game of cards, each of whom tries to see a neighbour's hand while concealing his own; and the player who lets others know what he holds is sure to suffer.

But are the players happy—as happy as though they put down their cards and arranged them upon the table? For, remember, we are not gainers from ourselves, as are card-players, but players with Nature—she is the common enemy (or friend). She holds the funds, and what we win from each other does not add to the general balance of cash available for the pool. At the same time, it is true that some of us are much better players than others, and can win much more from Nature. It is, therefore, clearly for the common advantage that these good players should be allowed to control the play as much as possible; and, to ensure this, many of us must hand over to them the cards we hold; but why should they have to win them from us? If there is to be a competition of size or weight, the tape and scales will soon decide it; in the mental struggle, is it necessary that the deceiving of

men must be the criterion of ability to win from Nature—who yields nothing to deceit and everything to honest victory?

We are afraid to trust each other, because the powers we confer might be used to our own hurt. Instead, we trust none, and yet try to deceive all. Such is our happy condition! No wonder that so much misery prevails.

There is only one hope for the world, and that hope is written in—the face of the beautiful girl!

Man, with all his greed and scheming, has sunk himself lower than the snake, whose hiss is at least ingenuous; and yet, despite all this, man is still susceptible to the sense of love and beauty that mirrors the pure soul of her who has never been trained in the paths of business, who has tried to live near God, and who has never closed her ears against a piteous cry. And, because he can still love her for what she is, there is hope for him and for the world.

Compensation—it is in her hands, as in everyone's. Listen to the voice which speaks in hers, and you shall be happy. Think of her as occupying your own plane of thought and feeling, and she will unconsciously stab you to the heart.

And she herself fulfils the law: her training demonstrates it. For her parents did their best to make her noble and true. Looking within, they must have confessed themselves by no means ideal. But the spark of the ideal was still there, and it kindled with the thought that their child might be as they might have been: so they did their best for her; and in her the world is blessed.

The eternal law of compensation has a cruel significance when applied to matters financial; and it is

illustrated by the simple sum which proves that subtraction leaves a reduced amount, and addition means an increased one. If there were a heaven awaiting the poor and a place of torment for the rich, how great must they be! If love and generosity and goodwill are commendable, then what kind of man is he who hoards thousands of pounds while poor little children are starving in his villages? His chariot must be equalised by many a load carried on aching shoulders. The accumulation of his means is balanced by the attenuation of his tenants, whose mouths are parched for a few drops to leak from his reservoirs of gold—but parched in vain. His library is their empty shelves: and it must be so. There can only be a certain amount of anything to be had. He has what he can wish for: they must raven for what they have not. His spotless waistcoat means unchanged garments for some; and the repletion which strains it is balanced by many an aching void. The rich repast which his refined daughter partakes of with easy grace is compensated by the unsavoury pottage which toil-worn hundreds snap up with no idea of manner or deportment, because the minutes given to feeding are grudged from the work that means life—bare life, but little joy. Her culture, to which scores of people have ministered, is equalised in the great family of Nature by the brutishness of ignorance and untrained passion.

And it must be so. Think of it, gentle ladies; ye who love to do good, who love all the world, and cannot be happy when you see misery lie in rags at your feet! There is only a certain fund of joys and luxuries available for the use of man on this earth; and, if you have more than your share, others must

have proportionately less. You, who have been reared in admiration of truth and love, what think you of the fact that your parent became a "big" man by dealings with his friends, by keeping his purposes deep hidden in his skull, and at the same time posing as an ingenuous, plain-spoken salesman? Do you like the thought?

Would you not seek to rid yourself of the awful doubt that this is true? You love truth, as we all do (except the Jew-type). But, in the present arrangement of things, truth must be worsted in life's battle, for, if man is at war with his fellow-man, he cannot afford to disclose his purposes or his means: he must fight to win, as best he may, and in that fight white lies are powerful weapons.

The misery of many is the compensation bestowed by Nature; it is the spur to make us climb higher up the ladder of morals; it is the sting of a present hell teaching us that we are not on the path to heaven. Will the compensating joy in truth and love never teach man to live for them, and not by stifling them? For how long will the world wait in its glaring and miserable contrasts before it sees the possibility of making something akin to a heaven, even on this earth? Not by crazy and promiscuous preservation of defective types, but by the application of merciless (and yet in reality divinely merciful) law to all human life—law that shall assure due honour to the mothers of the best; that shall preserve the best types; that shall assure to the industrious the chance of work, and, to the clever, honour for brains; that shall cherish every little one that has promising potentialities, and give it chances with the best; and, finally, kind to the last, shall blessedly allow the lost to lose themselves in the depth of the infinite.

When shall man reap the glorious compensation for daring to think ?

Not in our time. Not till some immensely wealthy man dares to cultivate man instead of killing him, and to show to the world what it is to be sane.

Meanwhile, the great compensation of vice (pain) will continue to fret the world ; and in our great cities, where mutual aid might achieve the greatest triumphs, individual selfishness will exhibit the greatest greed, and will riot to the worst hurt of mankind, while lies and hate will flourish like weeds, strangling every fair emotion, and levelling more and more down to the depth of hell.

CHAPTER XVII.

THE KINGDOM OF TRUTH AND LOVE

IF ever the world is graced by the existence on it of a polity governed by the influence of truth and love, that polity will not be truly a "kingdom," but a republic; for each man will be a king indeed, and each woman a queen, though crowned with no barbaric symbol, clothed only in the simplest attire, and sustained by the most homely fare. In that great kingdom pride will be fed by other means than toil-won unnecessary feasts and fashion-tightened clothes. For if truth is sweet—and we know it is—so love knows no triumph in display, save in the display to itself only of its sacrifice for the loved.

And it is because practically every human heart is capable of feeling joy in its truth, and in self-sacrifice for the loved, that the possibility of a grand evolution of these sentiments to a paramount position becomes apparent to the eye of the mind, while imagination, ever willing to illustrate the themes of the heart, readily paints a scene in which that triumph has already been attained.

There is no harm in this; no nonsense in it. The man who denies such a possibility does not understand what Nature can do, nor what man can do when working according to her rules. Love and truth come to us all, as do hate and malice, in varying degree; and it is our bounden duty to cultivate those of such

sentiments which are of the most advantage to the human race. The relative merits of the subjects need no argument. Look at the children of these emotions—the devils raging through the hell of war or wriggling along the sinuous slimy path of crime, and the angels begot of love and gentleness and self-sacrifice ! They need no assorting !

It is somewhat in our favour that, when we find a human being totally without any sense of truth, and equally devoid of any but hostile and inimical tendencies towards his fellow-men, we consider the type so exceptional as to be on the verge of insanity, if not already in that abyss. Yet several of our present institutions tend most carefully to foster such a type, if only it have the additional defect of total inscrutability, so that its actual desires and purposes may be hidden by an assumption of the aspect of other intentions. If you doubt this, stand for half an hour near the main axle in our whirl of commerce, near the Bank, and note the handwriting of Nature on the faces of the business men hurrying around you. Or, better, have some dealings with one or two of them.

The position is, therefore, that we have all a germ of nobility, of devotion to truth and love, within us ; and the problem is how best to cherish and sustain that too-often dry and decaying seed, so that it may grow up and support and sweeten that tree of life within us, whose fruit is sweet or sour, according to the way we cultivate it. And when we look back upon the methods of such cultivation which have prevailed in the past, it cannot be said that they have attained much success ; for in those very centres of civilisation where such methods have especially prevailed we do not find the precious seeds proportionately sound, nor

the plants noticeably vigorous. In those very centres the rank weeds and poison-bearing flowers are conspicuous ; and the signs of death beneath are obvious enough for all to see.

It is not the loud-voiced apostles of wordy, whip-bearing love who have preached the most effectively to man, but rather the artists, the people who have sought to unburden their inmost souls to all the world, with pencil or brush, or in song, with all the delicacy and beauty of a refined sense, and with all the passion of lofty love and supreme intelligence—these have held up truth as a god for our worship. These have magnified to a holy and overwhelming strain the whispers of love in the heart. They needed no creed ; they needed not to threaten ; they did not blight the reason nor destroy the self-respect of their disciples before revealing their facts. And the world, blind, dazed, mad, has leapt to hear them, and has drunk-in with eye and ear the message they proclaimed ; and, shaking off for a moment the terrors which won the triumphs of other teachers, it has found peace and content in the memory of Nature's voice crying in that wilderness of vague alarm and trackless ignorance.

It is not wonderful that so many people of artistic tendencies do not keep fortunes, though they make them. It is not very strange that they should be, as a class, " bad business men." This characteristic is, no doubt, partly due to a certain inclination to intense variety of thought and impulse, allowing the mind to quit the well-worn track and dare the unknown, when the very closest attention to immediate incidents would seem to be necessary for financial success. But that same lack of business keenness and intelligence may be traced, in large measure, to the instinctive

ingenuousness and goodwill in these people. To pretend goodwill where it is not, to deliberately endeavour to lead the mind of the object of such pretence astray in order to take advantage of the misconception, is abhorrent to such a nature. Rather would he explain all candidly to his friend, and, if his friend be a keen business man, what hope is there for the artist in any dealing between them? How could it be otherwise? For the artist is habitually in communion with Nature herself, though often in the medium of his own subjective emotions. He may go wrong. He may perpetrate a falsehood; but all the while he is seeking how best to pour out his very soul for the truth. We all owe much to him, for it is he and his kith and kin who make the world fit to live in.

The artist preaches from Nature's text, and is ennobled thereby; and the worker who strives with Nature catches some faint reflection of the same blessing, so that we find written in his face, despite the records of strenuous toil, some message of truth and manliness—something obviously contrary to the story limned on the features of one accustomed to win from his fellow-man. This, also, is but a natural consequence, for Nature cannot be cheated. If a million tons of stone have to be torn from the bowels of the earth, it will not hasten matters to attempt any plausible deceit of her who placed them there. The contract made with her and taken full advantage of cannot afterwards be repudiated. No petty penalty or deduction can be made from it, however cunningly devised. The worker, perhaps from the impossibility of it, never plots such an attempt when dealing with her. But when dealing with his fellow-man, he finds the key to success in

those frauds which are traceable only in his own mind. And, so long as this is so, the victory will be to those who can persuade others to their hurt, while seeming to point to an advantage. This type, under present conditions, must be the surviving one; and more and more will the course of selfishness and falsehood involved in such transactions prevail; while love and truth will grow rarer and rarer; and the future man will arise—an awful thing, absolutely inscrutable, absolutely selfish, the “new serpent” of the world. It is foolish to deny the certain operation of natural law in these matters. We are now fashioning the future race, with all the certainty of Nature. We are now preparing its physical condition and its education; and, except in the region of so-called religion, we are making no provision for future truth and love.

If we would help ourselves towards the development of a higher type, our present methods must be radically changed. Many of us are already tired enough of the strife and stress and lies and cruelty which form the background to the present picture of civilisation before us. This was apparent when, a year or two ago, some advertisements appeared in the press headed “Peasant Gentlefolk,” and proposing to establish a village of respectable poor people in some pleasant quarter of rural England. Replies were received from many places, and from a number of educated people, who were willing to forego all the so-called luxuries of civilisation if only they could have fresh air and sunshine for their own.

The scheme did not mature, the question of locality blocking the way; but it served to reveal the certainty that such a village, once fairly started, would not be

likely to decay so quickly as many of those with a long history at their back.

Men lie and hate for money, and desire money for the pleasures it will buy. In order to discourage lies and ill-will, the profit they yield must be removed. They would then soon wither away; for very few of us seem to enjoy lying or hating. The difficulty is, however, that the only evidence on which the evil can be detected is in the mind of the person in question, and he alone is competent to give judgment upon it. He is not an impartial judge. And another question is: How is the profit of a lie to be removed without the removal of all other kinds of profit as well? Looking into the world around, we see no sign that can help to the discovery of this panacea. Unless, indeed, we dare to contemplate the social economies of the social ants and bees. In them we find a submission of private interest to the common weal, so general, so willing and prompt, accompanied by such strenuous personal effort and perseverance, that we seem to have found our ideal—a state in which private ownerships, with all their temptations and defects, are not known—till the awful question of sex dawns on the view; and then we find a point of extreme difference between these lowly peoples and our own. Still, with all deference to this important question, it is refreshing, on that same spot of ground where the “villain spider” may have a den, where the “devil’s coach-horse” may suck the life-juices of his writhing victims, or where the ground beetles may devour each other—it is pleasant to witness the heroic devotion to the good of the community which the brave little ants display. It makes one think what might be the condition of the world if man, when attaining thought and reason, had

also attained somewhat of the ants' nobility of sociality. And similarly, coming fresh from a world of waste, where the institutions are such that one man is enabled to control and divert to his own purposes the labour of thousands, and often devotes it to sheer waste—so far as the general benefit of the community is concerned—it is refreshing to find the intense industry of an insect fed by accustomed and simple fare, and yielding all its effort to the general welfare.

The greater the extent of private ownership, the greater the waste; because our personal necessities are small. The rich holder will not supply the necessities of others, and yet desires to spend his income; and therefore he must spend it on things unnecessary to himself, and thus unnecessary to the State. Excessive wealth in the hands of the few therefore postulates excessive waste from the State.

When a child is born, a new investment is offered to the State. If the head and limbs be sound, it is worth while that the stomach should be fed. But the private owner of large means, who may have in his control practically the lives and homes of thousands, has no concern of this kind; on the contrary, being himself in competition with other rival large owners, he must consult his own interest in everything. And it is to his interest that the utmost should be won by the toil of that head and those limbs, at the least cost of food and comfort. Thus it is to his advantage that wages should be low, and therefore that there should be many in want of work—in short, many poor. Consequently, it is to his advantage that wage-earners should have frequent opportunities to get rid of their ready cash. This may be one of the chief reasons why the freedom of the subject, especially in relation to the

temperance question, has so many powerful champions. These mighty men will not readily see the poor man robbed of his beer. For the starving man will accept a starvation wage, and that means much to his employer.

Our present conditions, conducing to the accumulation of wealth in the hands of the few, and the sharpening of the pangs of hunger in the stomachs of the many, tend neither to truth nor to love, but rather to hate and falsehood. In the kingdom of truth and love, therefore, provision must be made against such unfortunate influences. It is often pointed out that the present strenuous necessities of the multitude are productive of all the cheap and convenient variety of the comforts the mass of the people can enjoy. But it may be urged against this argument that all the present comforts of the crowd might be attained, with far less effort and none of the cruelty now prevalent, were it not that the workers have to devote their toil in great part to the unnecessaries of the rich. In a properly ordered State frenzied toil is not a necessity; but where extravagant and useless luxury is permitted, there must be the toil to provide it.

Where are love and truth here? Our world is no place for either, and will carefully eliminate them, if the present conditions are not interrupted. For love and truth *do not pay*.

How, then, should a State be ordered so that these divine essentials to peace might flourish there? Firstly, the profit of falsehood must be removed. This can only be effected by the giving of those things for which men now lie and hate as a reward for other sentiment and action. Private ownership must cease; private temporary enjoyment may continue, but limited

in area so as not to intrude on the necessities of the State. And the necessities of the State are generally those of the individual. The necessities of the private citizen must be gauged by what he absolutely demands now, and will have at any cost. They are obvious as the enjoyment of food, clothing, some education in the best thoughts of great men, and the comfort of the society of the opposite sex. The family, with its exclusiveness and consequent bickering and misery, with its petty tyrannies and often ruinous narrowness of social view, is not an institution worth preserving in its present environment, each boxed in its own cage, like troupes of beasts at a show; with its own particular set of apartments and offices, its separate accounts and bills, its individual sweating cooks, and housemaids clinking hardware. The ants know better than this. It is the last relic of the ancient tyranny of the owner of a wife or wives, the petty kingdom where the ruler assembled his beasts of burden around him, and meted out death to the little slaves who dared to disobey. He fortified his castle, hid himself from the view of other tyrants, and anticipated the idea of "splendid" isolation. The back of slavery has been bent; but it will never be broken while the rich, hedging themselves into impenetrable seclusion, drive the poor from want to want, till all sense of privacy is by force taken from them, and they are huddled together worse than pigs in a sty. For the ultra-refinement of one family, with all its listless joys, is bought with a price of what we call the bestiality of another.

Here we find the clear and naked necessity for the rule of love instead of hate and selfishness. How much of love is there in the high-walled gardening

that rears the choicest human flower in arid loneliness, with the spectre of spiritual consolation for the loss of natural associates? How much in the tyranny that weighs in the social or financial scale the price of a companionship which instinct and Nature suggest? Is it love or hate that hurls an angel down to the prostitution of a loveless marriage? But these things are part and parcel of our present institutions—proclaimed or implied, but generally obeyed. It must be altered. The family must be merged in the great human family. The most sacred of functions must cease to minister to the avarice or the pride of loveless parents. And God must no longer be insulted with the current blasphemies on which so much is made to hang. Man must first of all recognise his true position as an animal. He must try to learn somewhat of the love and romance of those higher animals on which he has presumed to look down. He must endeavour to raise his moral standard in some matters (especially in matters of sex) up to theirs.

Then, and then only, will man be able to devote himself and all his functions and powers to the good of the State, and, in a wider sphere, to the good of all his race. He will then cease to look on death with horror. He will realise that an eternity has passed before the minute struck during which he may strut upon his world; and that an eternity will follow the cessation of that mere point of time which is his lifetime; he will know without argument that God is not the devil he is now proved to be; that he may rely on this supreme ruler of the universe to take charge of the vital spark within, even as that poor man himself would care for a helpless creature he had

made. From this standpoint the pleasures of the world will not be less attractive—if only they tend to the helping of other people; but idle dissipation, in its lack of love, will stand condemned. For the same reason unnecessary display, arrogance, high-walled seclusion, and the withdrawal of refining influences for fear of contamination by the unrefined, will all be regarded as wicked.

Reward for virtue is well; but the acceptance of applause only from the still, small voice within, is much better. In the kingdom of love rewards will hardly be known in their present form; but the care of the highest type will be supreme; and he who has proved the possession of the truest love, and has testified acceptably that he loves the others best, will be cherished almost as effectively as we now cherish a good prize bull or pig. Without falseness, without stupid and unnecessary shame, the State will ensure that its own best qualities shall not die. It will still need heroes, and will find them; and, having found, it will preserve their noble type.

It will not lightly cast away its most divine properties; and any who would oppose its wish, for the sake of some personal motive, will be scouted from society. The land will belong to the people who live on it. The people will order the cropping of it, the forest-gardening that shall make it lie fairest to the eye of the sun, the crowd of birds and beasts great and small that shall illustrate without fear the wondrous plan of the great Architect of the Universe; and, more than all, they will control the numbers of the populace by which their paradise shall be enjoyed. They will ensure that the promising child shall not be stifled by want nor poisoned by false doctrine, but that the State

may gain the utmost benefit from his intelligence and instincts, whatever they be. But if the utmost opportunity be given to the better type, the lower sort, with inherent defects, with the poison of ill-will and deep falsehood in its blood, and the insatiable pangs of greed in its bowels, will not be spared. Like a cankered tree will it be uprooted and all trace of it effaced. No white-robed member of God will consign it to eternal death; but the apostle of reason will plead for a trust in endless mercy, whether desired or not, and a possible speedy reawakening in some happier form of life. And thus will the subject enter on his long sleep.

It would seem that the omission to take into consideration the laws of Nature has been the chief factor in preventing the success of several communities which have appeared from time to time, and have sought to amend the lot of man. Perhaps the most successful of those in which the powers of reproduction were subjugated to the good of the State was that of Oneida, which continued for twenty-five years, and is even now known as a public company in America. This association brought into the world many vigorous offspring, and the utmost goodwill prevailed among the members. But it had two fatal defects. It was founded upon the Bible, and it ignored the teachings of Nature in the association of the sexes, so much so that the natural inclination of a loving couple was habitually sacrificed to the spiritual superiority of some old leader, whose moral qualities were considered a sufficient apology for his grey hairs, and for the loss of one whom Nature had proclaimed to be the most suitable mate. A State founded on such misconceptions as these could not hope for much success.

Meanwhile, therefore, we must look elsewhere for our model. Nor shall we find it. We must create it. But, in doing so, we must follow Nature, and Nature only, as we have followed her in relation to every other animal, and every plant, that we have had within our grasp.



